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PIETY PROMOTED,

IN A COLLECTION OF DYING SAYINGS

OF MANY OF THE PEOPLE CALLED

QUAKERS.

WITH AN APPENDIX.

PIETY PROMOTED,
IN A
COLLECTION OF DYING SAYINGS

OF MANY OF

THE PEOPLE CALLED QUAKERS:

WITH

A BRIEF ACCOUNT OF SOME OF THEIR LABOURS IN THE
GOSPEL, AND SUFFERINGS FOR THE SAME.

A NEW AND COMPLETE EDITION,

COMPRISING THE ELEVEN PARTS HERETOFORE SEPARATELY PUBLISHED

EDITED BY

WILLIAM EVANS AND THOMAS EVANS.

IN FOUR VOLUMES.

VOLUME SECOND.

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PIETY PROMOTED,
IN A COLLECTION OF DYING SAYINGS
OF MANY OF THE PEOPLE CALLED
QUAKERS;
WITH SOME MEMORIALS OF THEIR VIRTUOUS LIVES.
THE FIFTH PART.
BY JOHN FIELD.

“Precious in the sight of the Lord, is the death of his saints.” PSALMS cxvi. 15.
It is appointed unto men once to die, but after this the judgment.” HEB.
ix. 27.

P R E F A C E.



JESUS CHRIST being both the author and foundation of the Christian religion, they who believe in him, and build upon him as their foundation and rock, lay the foundation of the building so sure, that as they abide thereon, neither the winds nor rains are able to overturn it; for it stands all tempests.

It was upon this that the patriarchs, prophets, and apostles were founded. And as he was their rock, so he was to all the people of the Lord, throughout their generations; and another foundation can no man lay, than that which is already laid. It is here we may assure ourselves to be safe, respecting our salvation. And as we acknowledge no other bottom for our religion, neither do we look to have salvation any other way than by Jesus Christ our Lord, who gave himself a ransom for all. It hath been by faith in him, and through the work of his grace in our hearts, that many in our day, as in ages past, have had their salvation sealed unto them, that when their death-bed sickness has come, they have had cause of rejoicing, that through faith they had witness that they had pleased God, by whose power they were enabled to work out their salvation with fear and trembling.

As they knew it had been the Lord who had prepared them for his kingdom, they had given him the glory, as was their duty; for, saith the Psalmist, "All thy works shall praise thee, O Lord, and thy saints shall bless thee; they shall speak of the glory of thy kingdom, and talk of thy

power, to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom."

Thus have many pious souls entertained their relations and visitors, with what may be properly called the triumphant songs of salvation. This hath much abated the sorrow of their afflicted kindred, and hath made some choose to be in the houses of mourning, because their hearts have been overcome, in a sense of that presenee and power of God, which hath been felt on such occasions. Here the faith of the living hath been strengthened by the sayings of the dying, who speak of their own experience in the work of the Lord upon their souls.

By all which it appears, that though these, whilst they walked among men, might be accounted by some not to be in the way to life; yet it is certain they were in the path that leads to eternal happiness, and that they were seeking another country, to wit, an heavenly; and therefore God, even their God, hath prepared for them a city.

It was the assurance many had of this in old time, which made them valiant for truth upon earth, and emboldened them to bear the reproaches and persecutions which often befel them on the account of their testimony; concerning some of whom it is said, 'They accepted not of deliverance, that they might obtain a better resurrection. And others had trial of cruel mockings and scourgings; yea, moreover, of bonds and imprisonment. They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheep-skins and goat-skins, being destitute, afflicted, tormented; of whom the world was not worthy.'

Had not these had regard to the recompense of an eternal reward, what else could have obliged them to undergo such cruelties, not only to the loss of life, but also were deprived of the comforts, which they otherwise might have shared amongst men, in things pertaining to this world; nay, it was the certain hope they had of heaven and eternal life, which

made them triumph over the exquisite tortures of their persecutors.

This plainly shows, that they suffered not out of an obstinate humour, as by some might be suggested; but because they would not sacrifice the cause of their God, therefore they were sacrificed. And when the apostle had recited a few of the many instances which had been, he assures us that all these had obtained a good report through faith.

It was in this faith that Isaac blessed Jacob and Esau, concerning things to come; that Jacob, when he was dying, in the remembrance of the Lord's appearance to him at Luz, and of the great promises God made him there, blessed the two sons of Joseph.

It was in this faith that he blessed his own sons; his heart being opened in a prophetic manner, he spoke to them severally, and predicted what in after times should happen to their tribes.

It was when this prophetic spirit was upon him that he spoke of the coming of the Messiah, calling him Shiloh.

The dying sayings of this good old man are a monument of the continued and especial favour of the Lord to him. For aught that appears, he had a sight of that at his death, of which he had till then been silent all his life. It was at this time he acknowledged that, 'The Lord had fed him all his life long, and the angel had redeemed him from all evil.' It was in the sense of this that he opened his mouth, and blessed his children.

And as for Moses, the servant of the Lord, who was faithful in all God's house, he was a man whom neither the preferment of the Egyptian court, nor the probability of wearing the crown, could hinder either from defending his brethren, or taking his share in their affliction. This was not a childish or an overforward choice in him, but doubtless was from a serious consideration, as seeing him who is invisible; for we are expressly told, that 'When he was full forty years

old, it came into his heart to visit his brethren, the children of Israel.'

This visit of his to the Hebrews had such a consequence, that he, who the other day was a prince, left his greatness, and stooped so low as to become a stranger and a shepherd in the land of Midian. It was at this employ the Lord appeared unto him in a bush, which burned and was not consumed, and told him the end of his appearance, and the service which he should now undertake for the deliverance of the children of Israel. After which deliverance they became a nation, and were a great people, to whom the Lord gave laws and ordinances, and gave them a charge to do them.

I conceive it neither needful nor expected, that a recital of the many laws delivered to that people should be given here, only let it be observed, that they were obliged to continue in those commands to do them.

Amongst the many things Israel was expressly forbidden to do, there are some which in this place, and on this occasion, I think proper to mention. Lev. xix. 28: "Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you. I am the Lord."

We are informed by history, that such practices were in use among the heathens in their funeral rites; and lest Israel should follow these idolatrous customs, Moses gave them a strict charge not to do them. (Lev. xix. 28, and Deut. xiv. 1.)

Thus we see the care of the Lord over his chosen people, in prohibiting these, among other things, that they might be holy to the Lord their God.

But from whence arose that fashion of wearing mourning habits, whether at first among the Jews or Gentiles, I know not; but this I am assured of, that when Moses, the servant of the Lord, died, though there was very great mourning, we do not find that they altered their habit; but that their sorrow was expressed by their weeping and lamenting the loss of so great a prophet of the Lord. From whence I infer,

That whatever surprise or sorrow might seize the minds of the living for their dead, it was to be contained within, and no marks or tokens of it to be worn without.

This seems agreeable to that practice which the spirit of truth led our forefathers into, when they were called out of the world's ways and vain fashions; of which this of wearing mourning clothes was one which they complied not with, as knowing, that that divine principle the Lord had placed in them, required a conformity to his will in all things, a thorough reformation and disuse of all vain customs, since they were not to fashion themselves according to their former lusts in their ignorance, &c., as said the apostle Peter.

May these things, which were of old prohibited the people of the Lord, be remembered in these days, that none of us do any thing on such occasions, as may be in any sense rendered printing marks upon us, or rather disguising ourselves for the dead.

Now, because that some among us have, and are creeping into a sort of mourning habit, a thing contrary to our ancient practice, I am at this time concerned to testify against it; for whatever was the practice of other people in this respect, when our forefathers in the truth came forth, we find they were kept out of it, and walked in their plain simple way, without mixing with the ways of the world. Not but they might be accounted singular, for avoiding the modes of their neighbours; yet it is recorded, that no such practice, as that called wearing of mourning, was amongst us in the year 1694, as in *Rise and Progress*, page 56, viz., 'Neither do the kindred of the deceased ever wear mourning, they looking upon it as a worldly ceremony and piece of pomp; and that what mourning is fit for a Christian to have at the departure of a beloved relation or friend, should be worn in the mind, which is only sensible of the loss.'

I cannot inform the reader when this practice first began, and am also ignorant by whom it was at first introduced into our society; but this I may say, it is not agreeable to that

self-denying principle we profess, neither is there the least shadow of precedent for it in the New Testament. Therefore, according to the words of the apostle Peter in another case, 'Let the time past suffice, wherein ye have wrought the will of the Gentiles.' I say, let us cast off, concerning the former conversation, the old man, which is corrupt, according to the deceitful lusts, and be renewed in the spirit of your mind.

Though I speak thus as to this particular, none, I hope, will count me as an enemy, for I deliver it as a brotherly caution; and the rather, because I apprehend it to be a spreading evil amongst many, for my eye hath affected my heart in this matter, as well as in some other things, as pride, and an undue liberty that some take; which, as well as the other, are a reproach to our society.

All these things have repeatedly been testified against, not only by some single persons, but in a more general way.

I am at this present, writing under a Christian concern for the church of our God; that she may be holy in all things relating to life and godliness, that no spot or wrinkle may be upon her; for so it becometh the people of Christ to be; and they who really are his, have crucified the flesh, with the affections and lusts.

If it be asked, how have these attained to this good state? it may truly be answered, through faith in Jesus Christ. For as they came to believe in him, they saw it was absolutely needful for them to obey the discoveries of his light in their hearts; and by being faithful to that, they came to a sense of their sins. This sense begat a godly sorrow, and this sorrow wrought them into repentance never to be repented of.

These were the steps they trod in the way of their conversion; this was a time when they sowed in tears; they wept, they mourned, and made supplication to the Lord, that he would remember mercy in the midst of judgment. Oh! then the everlasting arms were underneath, by which they were borne up, that they sunk not in the floods of their

spiritual afflictions; for, though the Lord had laid his hand upon them, by which they were brought very low, yet he who had thus slain them, that they might know sin slain, was pleased again to revive and make them alive.

And as thus sin and the evil conversation came to be mortified through the spirit, the new life sprang up from that heavenly seed God had placed in them; many of whom, after they had known the terrors of the Lord in themselves, by which they were warned, were constrained in the love of God to warn others to flee from the wrath to come, and no longer to content themselves with the thought, that as they are in the outward profession of Jesus Christ, therefore that would save them; for they must also know and experience, as they had done, the work of Christ within them, to prepare them to bring forth fruits meet for repentance, as the only way of their conversion and salvation.

Some received this advice, and clave unto this doctrine, which had proved so effectual to many; but others have mocked, not unlike the epicurean and stoic philosophers who encountered the apostle Paul, because he preached unto them Jesus and the resurrection. Like these, many have slighted the gospel of salvation, and evilly entreated those who brought the glad tidings of grace, peace and pardon, through Jesus Christ our Lord.

Therefore, since the testimonies of the living have not had place in the hearts of some, may the words of the dying effect what the others have not. And if such experimental relations, as several of the children of the Lord have given, of the assurances they have had of their salvation in their last hours of life, are not arguments and persuasions strong enough to provoke the living to a timely preparation for their latter end, I know of none that will; since they spoke from a certain sense of their states at that important moment, which, how soon any of us may arrive to, is generally hid from our eyes. And since we are assured that God hath appointed a day, wherein he will judge the world in right-

eousness, may men's fruits be unto holiness, that their end may be everlasting life; as it is not doubted is the portion of these in the following treatise.

Should the way and call to repentance and conversion be wholly neglected by any in this short space of life, which should be spent to the glory of God alone, in obeying his righteous laws, how dreadful are the states of those ! There is no retrieving time in the grave ; they fall into the gulf of misery ; and in this condition they have no intercourse with us, nor have we any intelligence or warning from them. The ardent request of the rich man, in the parable, of sending one from the dead to warn his brethren, lest they should come into the place of torment with him, was refused him for this reason, that seeing they had Moses and the prophets, if they would not hear them, neither would they if one should rise from the dead. Also by this may be learned, that men are not to expect miracles, when other sufficient means are afforded.

Therefore, seeing that in these latter days, the Lord, who in times past spoke unto the fathers by the prophets, doth speak unto us by his Son, whom he hath raised from the dead, and sent by his grace to us ; let all thereby be turned away from their iniquities, and serve the Lord in reverence and fear ; which they do, who have received that dispensation or kingdom that cannot be moved, and are resolved so to walk, passing their sojourning here in fear, counting the price great which was offered for their redemption. And as through faith they have laid hold on Jesus Christ the Lord, they are persuaded that nothing shall be able to separate them from the love of God which they have in him. And as men are guided with the counsel of the Lord, in their pilgrimage on earth, to order themselves to his honour ; such, when they go hence, will be received into glory.

Now, since it is hither the grace of God hath led many, let none be so unwise for themselves, as either not to receive it, or afterwards to turn from it. For it was through the

operation of this grace that many of old were saved from the evils of this present world; as thanks be to God through Jesus Christ, not a few in our day have attained to the like experience, as they came to repentance towards God, and faith in our Lord Jesus Christ; for it is he who washes his servants from their sins, and saves them with an eternal salvation. Blessed therefore are they who are sincerely concerned to know the new birth, which is to be born from above, that they may inherit the kingdom of heaven. But, alas! though heaven be desired by many, how few of the sons of men are willing to walk in the way that leads unto it. No, no; they are for an easy path, in which they may live unto themselves; they like not the cross, though they would have the crown. Oh! how are many spending their time in vanity. Some in a voluptuous course of life, feeding themselves without fear; others take excessive pains in attiring their bodies with their changeable suits of apparel, to the dishonour of the Lord; nay, to such a pitch of excess are many come, that as one saith in a discourse on this subject, relating to superfluity of clothing, ‘Here is the end,’ saith he, ‘of all their fashions and recreations, to gratify the lust of the eye, the lust of the flesh, and the pride of life; clothes that were given to cover shame, now want a covering for their shameful excess; and that which should remember men of lost innocence, they pride and glory in.’ “No Cross, No Crown.”

Yet, although it be thus with many of the children of men, that they spend much treasure and time in decking these houses of clay, let them know that for all these things they must be brought into judgment.

Time here would fail me, to treat particularly concerning the extravagances, in manifold respects, into which some are fallen, to their own hurt and the grief of many. But I cannot here forget, that there is forgiveness with the Lord that he may be feared; and he calls to the backsliding children to return unto him, that he may heal them.

This I write, that all to whom my caution is of need, may hasten to the Lord in humiliation and contrition, and he will yet help them to redeem the time; which, that they may, wisheth and prayeth their friend, who is concerned for the sake of Zion, that her wilderness may become like Eden, and her desert like the garden of the Lord; that joy and gladness may more and more be found in her, thanksgiving and the voice of melody.

T. RAYLTON.

The Tenth month, 1716.

PIETY PROMOTED.

THE FIFTH PART.

WILLIAM BRIGGINS, of London, was convinced of the blessed truth about the year 1671, the manner whereof was as followeth :

He frequented the Presbyterian meetings before, and the informers and officers came to the meeting where he was. Their preacher slipped away by a private door ; and he, as well as other hearers, made the best of his way to escape.

Then it came in his mind to go and see how it fared with the Quakers. So he went to their meeting in Gracechurch-street, and got as much out of sight as he could, for fear of being seen. There William Bayley was declaring, and after a little time came a mob and informers, with a band of soldiers. These rushed into the meeting, and he expected the preacher to slip away, as the other had done ; but to his great surprise, he went on preaching, till they hauled him away into the yard, and had him to their guard.

After they had carried him away, another Friend stood up and preached ; and they returning, took him away also. At this time it opened in his mind, that it was the truth they declared, and that they knew it was worth suffering for. Between that time and the year 1685, he met with great sufferings and loss of goods, for peaceably frequenting meetings to worship the Lord ; and was twice a

prisoner, in the Counter and in Newgate, many months at a time; and by reason of his strait confinement in prisons, he was much impaired in his health, grew weakly and sickened. Although his pains were great, yet, as he said, his eye was to the Lord; and often declared that the Lord had been good to him from his youth to that day; and praised him, that he was pleased to reveal the knowledge of his Son, our Lord and Saviour, unto him; and that, through the assistance thereof, he was directed to do unto all mankind as he would have others do unto him.

He advised all, that they be faithful to the Lord; and though they had received but little, yet, in the good improvement thereof, he would give them more talents. And above all things, he cautioned to keep above and out of the incumbrances of this world; and that we assist the poor and needy, and administer of our abundance in this world, to help them in their necessity; and in whatsoever condition the Lord is pleased to suffer to come on us, we ought to be content; as he said, he had been an experiencer of, both in and out of prison, in sickness and in health. He witnessed that saying of the prophet Isaiah, c. xxvi., ver. 3, 4, fulfilled, "Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee. Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength." And that if at any time we should be in distress, either inward or outward, if our dependence and eye were to the Lord, and with an upright heart we patiently waited on him, he in his own due time will work deliverance, as he said, I have experienced many a time.

This it was that rejoiced his heart, and made him both willing and ready to suffer whatever the Lord saw meet for him. Though weakness of body increased, he felt the spirit of the Lord to lift up his standard, to which he retired, and was strengthened in his inward man. A little before he departed, he sounded forth a pleasant harmony, which made all in the room admire. After some time he said, 'Lift me up;'

and then he uttered many heavenly expressions concerning his assurance of rest and peace with the Lord; for he said, in this last agony death had been hard, and done his worst, and that he then felt the living power of the Lord, which was above death, and praised the Lord he had gotten the victory, saying, 'It is recorded in the Scripture, some men's sins go beforehand to judgment, and some follow after; but, through the great mercy of God, I have witnessed mine to go before, and have nothing to do but to die.'

He advised all to keep to meetings, and watch over their words and actions, and have their dependence and reliance on God, and they should find him a present help in the time of need.

Then he called all in the room by their names, and desired that the Lord might direct them, and keep them all in faithfulness to him; and that they might experience that Scripture fulfilled, It is shown unto thee, O man, what is good, and what the Lord requireth of thee, to do justly, love mercy, and walk humbly with the Lord thy God; and to visit the fatherless in their afflictions, and to keep unspotted from the world.'

He was kept in his senses to the very last, and after he had spoken much, he was faint, and called for something to take; and bidding all present farewell, he laid down his head on his pillow, and in about an hour after departed this life in much stillness, the 27th of the Fifth month, 1688, in the sixtieth year of his age.

ELIZABETH MARKES, wife of William Markes, of North Crowley, in Buckinghamshire, was taken ill with a fever about the 11th of the Seventh month, 1703, with great pain, which she bore with much patience, which was a virtue she was endued with from her childhood. In the time of her

health she often desired, that the Lord would be pleased to give her a little time of retirement before her death.

She took notice in her weakness of her petition being granted, and gave praises to the Lord for his gentle visitations and fatherly care over her.

One of her servants standing by, who was helpful to her in her weakness, she took her by the hand, and in great zeal said unto her, 'Ah, poor lass! in thy health and strength remember this day;' meaning the day of her death. She also desired her burial should be plain, and no superfluity on her coffin.

She would have her family called into her chamber several times during her weakness, and prayed very fervently.

A few days before her departure, being very weak in body, she desired to be set up in her bed, and the Lord opened her mouth in praises to himself, saying, 'God is good to Israel, and to all that are of an upright heart. Oh! praises, praises, everlasting praises, and hallelujah be given to Israel's God, for he is worthy of praises. Oh, Lord! I pray, if it be thy blessed will, preserve my tender offspring, that they may be a succeeding generation to serve thee and thy blessed truth. And if it be thy blessed will to raise me from this sick bed, I shall be content: but not my will, but thy holy will be done: I freely submit unto thee.'

She often lifted up her dying hands with inward hymns of praises, when her strength failed to utter words: so laid down her head in peace with the Lord, the 29th of the Seventh month, 1703.

BARBARA BEVAN, daughter of John Bevan, of Trevrygg, in Wales, was an honest, sober, virtuous young woman, zealous for the holy name and truth of God, and greatly desired and travailed for the exaltation and spreading thereof, labouring that all might come to love and live

therein, and order their lives and conversations by it, which she came to know and experience in her own heart, by the divine power of God. Though she was before soberly educated by her parents, and when she was but six years of age, diligently kept to Friends' meetings, and was dutiful to her parents, loving to her relations and neighbours, and for her orderly behaviour in meetings, well beloved by the faithful who were acquainted with her; yet as she grew up, the enemy laboured very often to draw her mind to delight in vain objects, and at times prevailed, to her great grief and exercise of mind.

But it pleased the Lord to visit her with sickness of body, when about sixteen years of age, and to show her state and condition to her, and let her see, as she afterwards declared, that the form of truth, and the profession of it only, would not satisfy without possession; and that she had great need of a Saviour; and that the pleasures and delights here below were but as dross and dung in comparison to God's salvation and life-giving presence; and that there was but one way to obtain it, and that is, as she said, by giving up in obedience to the Lord, that he might work and operate in her heart, who had many times begat desires and breathings in her soul after him.

She came to receive a dispensation of the gospel about the sixteenth year of her age, and travelled in the work of the ministry, and was concerned to visit Friends in West Jersey, and some parts of East Jersey, and her service she zealously performed, being concerned for the honour of God, and her labour was acceptable, and well received.

She afterward returned with her father into Wales; and though she was weak in body, in the year 1704 she travelled in North and South Wales, about six hundred miles, and her service and labour of love were well received, and effectual to many.

She was sound in doctrine, and the savour of life attended her declaration, and she was a good pattern and example in

her conversation amongst those she conversed with; and at monthly meetings she exhorted Friends to be faithful in their testimony against tithes, and to keep clear of the world's spirit, and the fashions thereof.

After she sickened, she had some meetings in the family where she was, and earnestly exhorted to beware of an easy state and lukewarm condition; and admonished to wait often upon the Lord, that they might get something in store against a trying time.

She was sensible her time here was not to be long, and declared she was not afraid to die. Seeing some of her relations weep, she said, 'Why weep ye on such an occasion?' The day before she departed, she spoke in like manner to her father, mother, and relations then about her, 'I love you all, and have a love to the family.'

She had an easy passage, and departed this life the Seventh day, in the evening, being the 26th of the Eleventh month, 1705; and on the 28th of the same month, her body was accompanied by relations, friends, and neighbours, to the meeting-house at Trevvrygg, where there was a good meeting, to the satisfaction and comfort of many then gathered, and after meeting she was buried.

Aged about twenty-three years; a minister about seven.

WILLIAM KIRTON, son of Richard and Sarah Kirton, of West Town, in the parish of Kensington, near London, Middlesex, aged about twenty-two years, was carefully educated by his parents in the Christian religion, and holy profession thereof. He was from a child dutiful to his parents, and tenderly affectionate to them, and to his brothers and sisters. Being well-inclined when he went to school, he gave his brothers and school-fellows good advice, and was exemplary in his solid, sedate, and wise deportment, which was also tempered with much sweetness, that he was well-beloved,

both at school and in the family at home; and as he grew in years, he grew in grace.

He was afflicted before his sickness with much pain, which he bore with abundance of patience; and in his sickness he would often say, 'It is a hard, rough way that I tread; the Lord support me, and keep me, that I may not tread, or step aside, but be preserved to the end;' and often said, 'Oh! when shall I go to rest, on the other side, or beyond all pains and troubles? but, Lord, let it be thy time, and be pleased to give me patience.'

Afterwards he said, 'I am bound for heaven; I am for eternity.'

Again, his brothers and sisters standing by, he said to them, 'I beg of you, be dutiful to our dear parents; you cannot do too much for them. If I were to live, I should think it my duty to serve them. And to thee, brother Benjamin, thy standing is on slippery places; have a care and live well, that thou mayest die well, and come to me.' He said often to his brother and sister, 'Live every day as if it were your last day.'

On the day he died, he said to his mother, and aunt Damaris Kirton, 'Sit close to me, and I will keep close to the Lord. Methinks I see the Lord coming to call me this day, or to send the angel of his presence; and I am ready to meet him.'

Afterwards he said, 'How gloriously the outward sun doth shine; so doth the sun of righteousness shine upon my soul this day.'

A while after he asked if it rained, and it was told him it did; then after a pause, he said, 'It is a mollifying day; the Lord mollify and tender all our hearts and spirits.' Then, after a time of stillness, he said to his aunt Damaris, aforementioned, 'I have something to say, but my breath is very short;' and desired of the Lord to give him breath that he might speak, and in a little time he was answered, and the Lord opened his mouth in a wonderful manner to those that

were about him. He particularly directed himself to the youth, and expressed a great concern that the young generation that were coming up, might remember their Creator in the days of their youth, &c., which, with the living presence of the Lord that was then felt, so tendered the hearts of all present, that there was scarcely a dry eye; but his excellent exhortation was not taken verbatim, so is here omitted.

He concluded with a fervent prayer to the Lord, and fell asleep in the Lord the 3d of the Ninth month, 1706, and his corpse was buried in Friends' burying-ground, in Hammer-smith, in Middlesex, the 7th of the same. As he was well beloved and esteemed, he was accompanied by many friends and neighbours, he having said, 'I do not care how much company is at my burial; for I believe the Lord will meet with them.' And so the Lord was pleased to appear in that solemnity, blessed be his holy name for ever.

"Precious in the sight of the Lord is the death of his saints." Psalm cxvi. 15.

MARIABELLA FARMBOROUGH, wife of Thomas Farmborough, was convinced of the blessed truth about the year 1670, at a meeting of Friends, when they met in the streets, being kept out of their meeting-houses; though, for many years before, she was for hearing such as she believed, preached and declared through their own experience of what the Lord had done for them and in them.

After her conviction she received a testimony, for the sake whereof she suffered divers imprisonments in Newgate, the Counter and Bridewell, in London; and also in Newgate and Bridewell, in the city of Bristol.

She was a tender, serviceable woman, and was instrumental in the hand of the Lord, by the testimony he gave her to bear for his name and truth, to turn people from darkness to light.

She was remarkable for going early to meetings, and used to say, 'She loved to be one of the two or three at early meetings.' Though in her old age she was afflicted with lameness and weakness of body, yet she was loath to miss meetings, though she could not go without help; and when she came from thence would say, she found herself much better than when she went.

She lived an innocent life, and was very serviceable with our dear friend Mary Elson, and other ancient Friends, in visiting Friends, in encouraging them to their duty, in going to meetings for worship, and also to those appointed for taking care of our poor and distressed.

A little time before her departure she said her day's work was done, and that she could say she had not overdone, neither left undone what God required of her, according to the best of her knowledge. She quietly departed this life, the 3d of the First month, 1708, in the eighty-third year of her age.

JOSHUA HOLME, son of Thomas Holme, and Jennet his wife, of Flookburgh, in Cartmel, Lancashire, was born in the year 1684, and educated in the true Christian religion, and way of truth professed by the people called Quakers. In his childhood and tender years, he came to have some experience of the work of the Lord in his soul; and as he humbly waited upon God in his holy fear, and was exercised in frequent prayer to him in his spirit, he increased in Christian experience. And being faithful to the discoveries of the holy spirit, he was made more and more a partaker of his great love and goodness.

In the Third month, 1709, he was taken with a fever, which for two weeks was pretty moderate, but afterwards grew more sharp; and, as his bodily affliction increased, such was the assistance of the spirit of God, that he grew more

and more a partaker of its comforts. Influenced by this heavenly life, he uttered many savoury expressions, to the satisfaction, and greatly tendering of the hearts of those present, though several of them were not of the same profession. 'I have had many hard nights,' said he, 'but I have been comforted, for God hath appeared to me above whatever I could think,' with more words to this effect; for which he returned praises to the Lord.

The evening following, he supplicated the Lord, saying, 'O Saviour of souls! O Saviour of souls! have pity on my soul; for terrible, terrible, O Lord God, art thou to the wicked;' and continued supplicating the Lord for a considerable time.

When his doctor told him there was hope of life, but he might prepare for death, he replied, 'I have done that long since.' Some of his friends coming to visit him, he said to them, 'When I was working with the apprentices and workmen in the shop, I was often under great exercise of mind, which occasioned me many times to walk into the garden and fields in the evening-tide, and there to pour forth my supplications to the Lord; and at such times I had a sense of the goodness of the Lord, which did strengthen me, and help me over the temptations of the enemy. I have kept also to my exercise in meetings, which is now my comfort; but what will become of those who do not keep to their exercise in meetings?' When he had given this relation, he said to them, 'If this be the last opportunity I should have with you, I am well satisfied;' and so concluded in thankful acknowledgments to the Lord.

Another time his mother said to him, 'I am afraid thou wilt die, and we are sorry to part with thee.' He replied, 'Very likely; so am I with you: but if it please God it must be so, do not murmur, for we must all be separated.' Another time, he said, 'What will become of those who go to meetings, and neglect their duty in waiting upon God in the meeting-time, for many of our young people do not walk

according to truth. Ah! it is heart-work that God accepts of: praises to God for ever.'

Adding, 'I think I may not live long; but I have taken heed to my ways, which is my comfort now. I am sealed, I am sealed to the day of redemption; I am satisfied of it.' After some time returning praises to God, he said, 'O Lord God, thou hast been bountiful to my soul;' he went on, 'I have been low, tender, and humble, and that is my comfort now; for I have that in my heart which doth burn against sin and wickedness.'

The day before he died, he spoke many excellent things for about an hour, which were not noted, except this saying, 'Be prepared, be prepared for your latter end;' which had a sensible effect upon the persons present, as being serious advice from the mouth of a dying man, who had witnessed the greatest satisfaction of a sick-bed, of being ready for his change, and assured of an eternal state of glory; without which assurance all must needs be in a dreadful apprehension of everlasting misery in their last and most important moments here.

He died the 27th of the Third month, 1709, and was buried the 29th of the same, at the Height, in Cartmel; aged twenty-five years.

THOMAS WILSON, late of Kendal, son of John and Elizabeth Wilson, of Coldbeck, in Cumberland, was born in the year 1670, and educated by his parents in the way of truth. About the year 1701, the Lord called him to the work of the ministry, and raised him up in a public testimony, which he faithfully bore by the ability given him of God, being truly concerned for Sion's welfare, that all who were convinced of the blessed truth might grow in the enjoyment of it; that by the power thereof they might be enabled to stand in a trying day.

He travelled very much in the service of truth, visiting Friends in many parts. In the year 1702, he went in the work of the ministry into Northumberland and Scotland. In 1703, he laboured in the same work in Westmoreland, Yorkshire, Lancashire, and Cheshire. In 1704, he removed out of Cumberland to Kendal, in Westmoreland. In 1705 he went into Ireland, to preach the word of life and gospel of peace, and in the south and west parts of England, travelling about eleven months. In 1706, he visited Friends in their meetings in Cumberland, Scotland, Northumberland, Durham, and some parts of Yorkshire. In 1707 he laboured in that service amongst Friends in Lancashire, Cheshire, Worcestershire, Gloucestershire, Bristol, London, and several other parts of this nation. In 1708 he travelled again into Lancashire, Cheshire, Wales, Herefordshire, Gloucestershire, Bristol, Somersetshire, Devonshire, and Cornwall, returning through Dorsetshire and Hampshire to London, and then homewards. In about a month's time after he got home, he began to be out of health, being about the 1st of the Fourth month, 1709.

He bore his sickness with much patience, and desired to be quiet and inwardly retired, being wholly resigned up to the Lord, either to live or die; and was also very thankful to God, for his heavenly visitation in the time of bodily weakness, expressing himself thus: 'O Lord, in thy great love and mercy, thou hast given me victory over the enemy's power, and by thy powerful hand bearest up my spirit, and makest my soul triumph over hell, death, and the grave.' Several Friends coming to visit him, he said, 'Peace with the Lord in a dying hour is better than all this world. It is gladness to me to think I must die, being fully satisfied it will be abundantly more gain to me to die than to live.' He lamented the condition of those who spend their time negligently, and in forgetfulness of God, saying, 'A woeful portion they will meet with at one day.' Therefore he fervently exhorted to more diligence, warning them to prize time, and

be more careful for time to come; and his expressions being seasoned with the grace of God, they overcame and melted several Friends into tenderness, and they were greatly comforted and refreshed by his words.

The day before his departure, he said, 'I desire that Friends may grow in the truth. Oh! the heavenly life in the truth is glorious, to feel it spring and run amongst God's people. I now remember Scotland, Ireland, and England. Oh! the precious times I have had in these three nations! How the life and power of God's word hath filled me amongst the assemblies of the people of God!' Then he prayed to the Lord, that he would preserve all his servants in the spring of life, and said to those present, 'Keep down to the root of life in yourselves, for I feel at this time consolation in the power of God.'

Being sensible his time here was short, he desired to see several friends who lived near before he died, and at his request they were sent for; to whom he declared how desirous he was to see them, and told them he sent for them to take his last leave of them before he died. He spoke severally to many of their states and conditions, and often advised Friends to keep their minds out of the world, many times saying, 'This world, this world, hinders the growth of the seed of God in the hearts of many.' He earnestly desired to have his dear love remembered to Friends, saying his dear love in Jesus Christ was to all the faithful.

He was very much filled with the sense of the Lord's goodness, and his spirit was raised above his bodily weakness; and in this heavenly frame of mind, he fervently prayed for the preservation and prosperity of the Church of Christ in general, and particularly for the meeting he then belonged to. After some time spent in prayer and praises to the Lord, having delivered most of what was in his mind by way of advice to Friends, to be faithful and watchful, he said, what he had to say he had said, save one thing, and that was as followeth: 'I believe a trying day will come, that will try

the foundations of people; and I exhort you to get down to truth in yourselves, where you may be able to stand; for in the day of trial none will be able to stand, save those that have their rooting in the truth, for that it would be short and sharp.' He then prayed that Friends might be able to stand in that day, saying, 'God will be with all them that fear him. As for me, I am ready, and wait to be dissolved, that I may be with Christ for ever;' and closed his solid and prophetic expressions with this serious admonition, 'Friends, I desire you to remember what I have said, and mind them, as they are the words of a dying man;' concluding with, 'Now, friends, you may take your time.' Then turning himself from them, he said, 'Now, Lord, I will wait for my change, be it longer or shorter;' and lay still and quiet the remainder of that night and the next day, till about two or three hours before his departure, which was the 15th of the Fourth month, 1709, in peace, and finished his course with joy, being sensible of the love of God to his soul, and having assurance of that eternal inheritance which will never fade away.

He was buried the 17th of the Fourth month, 1709, in Friends' burial-ground in Kendal.

Aged about thirty-nine years. A minister about eight years.

EDWARD WILSON, belonging to Grayrigg meeting, was convinced of the blessed truth in early days, about the year 1655, and some few years after appeared in a public testimony among Friends, though not in many words, yet in much innocency and brokenness of heart. He was a man of a meek and quiet spirit, and of good esteem amongst Friends, as also among his neighbours. He was very serviceable in entertaining Friends with a free and open heart.

In the Sixth month, 1709, it pleased the Lord to visit him

with sickness of body, by which he was taken off. On his death-bed he often expressed the peace and satisfaction he met with from the Lord, as also his willingness to leave this world : and so died in peace with the Lord, and in assurance of eternal life, the 5th of the Seventh month, 1709, and was buried in Friends' burying-ground, in Lambrig, the 7th of the same, being about sixty-eight years of age.

MARGARET LANCASTER, the wife of John Lancaster, of Thorncroft, near Great Strickland, in Westmoreland, was born in the year 1658, and was convinced of the blessed truth about the year 1697 ; and in the year 1701 she appeared in a public testimony amongst Friends.

In the Eighth month, 1708, it pleased the Lord to visit her with sickness, of which she did not recover. Although her pain and exercise of body was for a long time very great, yet she was enabled to endure it with much patience, and was preserved very sensible to the last. She often desired of the Lord and prayed to him, that he would enable her to bear with patience what he had pleased to lay upon her. Towards the latter end of her illness, she often expressed how glad she was that the conclusion of her time in this world was so near, because she had a full assurance of peace and rest in the kingdom of glory with the Lord her Saviour and Redeemer, when time to her in this world should be no more.

She called her husband and family, to take her leave of them ; and, being filled with divine life, she gave good advice to them all, in a sweet and tender frame of spirit, and told those present the great gain it would be to love and fear God above all. Then she said, 'Now I expect to be dissolved, and see you no more.' So this handmaid of the Lord sweetly finished her days, the 14th of the Seventh

month, 1709, and was buried the 16th of the same, in Friends' burying-ground at Newby-head.

Aged about fifty-one, and a minister eight years.

GEORGE KNIPE, of the parish of Hawkshead, in the county of Lancaster, was born in the year 1653. He was brought up by his parents in the religion of the church of England, and in his youth much inclined to vanity; but about the year 1675, being the twenty-second year of his age, the Lord was pleased, by the true light which lighteth every man that cometh into the world, to show him the vanity of his ways, and his then deplorable state and condition; and brought him not only to a godly sorrow for his sins and vanity, for which he had often felt reproof, but to an unfeigned repentance.

He now gave up in obedience to the requirings of God's holy spirit in his heart, and became a diligent frequenter of the meetings of the Lord's people called Quakers, and was made partaker of the like precious faith that was delivered to the saints. The Lord having revealed to him the way of life, he made public profession thereof, and walked therein; so that the great change that was wrought in him was very evident and conspicuous to all who knew him. For, as before he was in the practice of singing idle songs, and his discourses were vain, now he was sober, serious and religious, and very circumspect and godly in his conversation. So efficacious was the power of the blessed truth which he received, believed in, and obeyed.

Continuing faithful to the Lord, he was pleased, in the year 1685, about ten years after he was convinced, to call and put him into the ministry; to which call he was obedient, and became a diligent, zealous and faithful labourer in the gospel of peace. He travelled much, willingly to preach the same for the good of souls; and was made very service-

able in many parts, as England, Scotland, and Ireland, and the whole time of his life, after he was called into the work of the ministry, he mostly spent in travelling to publish the glad tidings of the gospel of salvation, and to preach Christ, whom the Lord hath given for a witness and covenant of the people, for a light of the Gentiles.

He devoted himself to serve the Lord, whom he truly loved and feared. He had unfeigned love to his brethren, and good will to all men, whose salvation he earnestly desired. He was of a sympathizing spirit with those under exercise and affliction, and laboured for love and unity. He was a man of peace, yet zealous for the truth, and the preservation of the testimony thereof in its simplicity. And although he was very little of a scholar, yet well understood the Holy Scriptures, both in the letter and mystery, and his ministry was plain, and doctrine sound, and his preaching reaching, edifying and lively; the Lord being with him, and his presence and power attending him, made his doctrine very prevalent, tending much to promote piety and virtue, he loving and living a godly and virtuous life, agreeable to what he taught.

In his travels he went to the house of — Robinson, the 27th of the Seventh month, 1709, and being sorely afflicted with sickness, he could not travel, but was preserved in a living sense of the love of God, and often praised the Lord, and gave good exhortations to the family. Those that came to visit him were greatly comforted, and he declared in their company, and often expressed, he was freely resigned and content in the will of God; and that he was well satisfied he had spent so much of his time in the Lord's service. In a sweet frame and temper of spirit he continued till the 4th of the Eighth month, 1709, being the fifty-sixth year of his age, and then departed in peace with God, after he had laboured in the ministry twenty-four years.

At his funeral, many being met to perform the last office of love, to see his body interred, the Lord was pleased emi-

nently to appear, and crown that assembly with his divine presence; and though he be removed from us, which is the church's great loss, yet we are satisfied his gain is much greater, being entered into the kingdom that never shall have end.

MATTHEW DICKENSON, of Cumberland, was born in the year 1627, and was convinced by the spirit of truth, and received it in the love thereof in the year 1653. One of the first who received truth in that county was this worthy and ancient Friend, who was faithful to the requirings of the Lord; and the Lord fitted him to bear testimony to his holy name and truth, soon after his convincement, and caused him to call and warn both priests and people to turn to the light of the Lord Jesus that shone in their hearts, and to repent of their wickedness, and to believe in Christ, and to obey him.

He was much concerned to go to the public places of worship to preach the gospel of Christ in love to people's souls, being greatly desirous that they might receive it as he had done. But he met with deep sufferings by beatings, abusing and imprisonment; yet he persevered in true faith, sincere love, great zeal, and godly courage; so that there were but few public places in all the county but what he visited and laboured among them. He travelled but little to visit Friends abroad, but frequently attended meetings at home, and was very instrumental in settling a meeting called West-side, though he belonged to Pardsay meeting, in Cumberland. He was an innocent man, and of a blameless conversation among all sorts of people, and steadfastly walked so in the churches of Christ. He retained his integrity to the end, and a little before his death, said, 'I feel the Lord's love and power over all, and am satisfied all will be well.' He died the 23d of the Ninth month, 1709. Aged about eighty-two; a minister nearly fifty-six years.

JEREMIAH WARING, son of Jeremiah and Mary Waring, of Witney, in the county of Oxford, born the 21st of the First month, 1688, was a youth endued with divine and natural capacity; both which excellencies in him, through divine goodness, and parental education, seemed to overgrow his tender years. About the fourth or fifth year of his age, a Friend being at his father's house, who was concerned in supplication to the Lord, perceived him reached with an immediate touch of divine love; which thing the Friend observed to his parents.

As he grew in years, he grew more obedient thereto, and became in a good degree leavened into the nature of it; so that he seemed worthy to be called a wise son, by whom is made a glad father. He not only prospered in things divine, but was also of great service to his parents in their business, which he managed with care and dexterity. And though he was but a youth, he admitted those things in his mind no farther than their proper limits; but always had a veneration and regard for truth, that he might be ready to defend and maintain the same, whensoever it might be required of him; for which service the Lord was pleased to administer to him suitable qualifications. And for a proof of his verity, the meeting to which he belonged, being one First-day gathered to worship God in spirit and truth, and there being none concerned verbally, Friends were attacked by an old adversary of truth, who came in and made disturbance by way of inquiry, which this young man so suitably answered, that he went off; but returned thither again in the afternoon, and brought with him many people, and endeavoured to insinuate into them that we denied the death of Christ; to corroborate which, he read part of a sentence out of a book written by a Friend. But this youth opposed him, and made it obvious that his assertion was false, and that he had perverted the author's words; which gained so much upon the auditory, that they went off with satisfaction, and this disturber with shame. And as he was zealously concerned for maintaining

and defending truth's principles against open and professed enemies, so he was for putting in practice the wholesome order of our disciplined church, that truth might be preserved from all intestine foes; and in meetings appointed for that purpose he was very serviceable.

He was given much to reading and retirement, and having read many authors, both ancient and modern, he traced almost every custom and ceremony made use of by those called Christians, to their very source from whence they were taken, and how long they had been in the performance of them. These he collected into a book, and placed each particular in its proper class, and also many wise and notable sayings of judicious men, concerning the spirituality of the true Christian religion; between which he had left proper spaces, designing as we suppose to fill it up with the product of his own fruitful genius; and had he lived to complete the work, he would doubtless have given the world a sufficient proof of his excellent qualifications. A very worthy Friend, who is since deceased, Thomas Ellwood, desired to view his writings, which when he had perused he returned, and with them this character, that 'The composer resembled the industrious bee, which gathered honey from every herb; and like the wise master-builder, had brought materials for the building, though he did not live to finish the work.'

To be short, he was of a clean life, and of a blameless conversation, a zealous attender of meetings, and an example to the youth where he lived. He was very industrious in spreading friends' books, and it may be said of him, he lived beloved, and died lamented, both by friends and neighbours; for he was a dutiful child, a tender brother, a faithful friend, and a good neighbour.

He went from home to the city of London in his father's business, and was there taken ill on the Fourth-day of the week, and died the Second-day following, at a relation's house. He uttered many precious sayings and heavenly expressions; but his relations, and those that came to visit

him, were not so careful as to pen them down. He signified what a concern he had for his parents and friends in the country, whom he thought would be involved in tears and sorrow, when the news of his illness reached their ears. He expressed his resignation to the will of the Lord, whether in life or death. He often called on his mother, being in hopes he should see her before she died; but his distemper increased so fast, that before she came he put off this mortal clothing, and ascended, we do not doubt, into those celestial mansions of everlasting bliss, of which fruition he had an earnest whilst on earth, though young in years. As the wise man says, "Though the righteous be prevented with death, yet shall ye be in rest. For honourable age is not that which standeth in length of time, nor that which is measured by number of years; but wisdom is grey hairs unto men, and an unspotted life is old age."

He departed this life the 24th day of the Second-month, 1710, and was interred in Friends' burying-place, near Bunhill-fields, London.

THOMAS EVERDEN was formerly an inhabitant of Canterbury, England, and went into America, and lived at Fishing Creek, on the Eastern Shore. He was one whom the Lord fitted for the work of the ministry, and he preached the gospel of peace. The Lord also gifted him to be helpful in the government of the church, and to maintain the order of the gospel. In the meekness of the wisdom and power of God was he made to testify against those that stood not faithful in their testimonies for the truth, which the Lord required at their hands. And such as would not be restored by the spirit of meekness in the labour of love, and be prevailed upon to be orderly in their conversation, he was zealous that they should be testified against; and careful he was to maintain the testimony of truth in the simplicity thereof.

He also zealously and faithfully laboured long in the Lord's vineyard, to the convincing, building up, and confirming many in the faith of God's elect, in many parts of America. The Lord's power and presence attended him in all the services he concerned him in, and greatly blessed him and his labour in the gospel. He retained his love to the Lord, his zeal for his name, and concern for his glory to the end, as may partly appear by the following account of his dying sayings, and the epistle he wrote a few days before his death.

He was taken ill about the 10th of the Third month, 1710, and continued weak about three or four weeks; in which time he very often expressed his great satisfaction relating to his future state, for he declared, he did expect the Lord had sent the messenger of death to summon him to his long home; and said, 'Death is made easy to me, because I know the sting is taken away, and my Lord is near me.' He also often said, 'I have but little pain, for my Lord, whom I have served, is with me, and fills my treasury.'

He often exhorted his children, friends and neighbours, to keep to truth, and in love with one another; adding, 'How good a thing it is to have the favour and smiles of Jesus upon a dying-bed, which cannot be had out of the truth.' Therefore he exhorted all to serve the Lord faithfully, and to stand up for the testimony of truth in their day, not fearing the frowns of men; for, said he, 'what should I have done now, if I had gained the whole world, and had now been destitute of the favour of my Lord, which is more to me than all the world.'

With many such expressions, good admonitions, and advice, he continued until his departure, which was on the 4th day of the Fourth month, 1710.

A copy of the afore-mentioned letter, sent about ten days before his death, directed to the meeting of ministering Friends at West-River.

'From Fishing Creek, the 24th of the Third month, 1710.

'FRIENDS: In the love of the Lord Jesus Christ I salute

you all. I am at this time very weak in body, in expectation of my dissolution to be near at hand.

‘Blessed be the Lord God who hath called us, and chosen us to be witnesses, not only in word and doctrine, but in a holy life and godly conversation. His living and powerful presence is with me, and in this I greatly rejoice.

‘My brethren, my love abounds greatly to you, and I embrace you and salute you in the same love and life with which the Lord hath loved me.

‘Receive this friendly exhortation from your dying brother, as I think, that as God has given us a gift, and opened our mouths in his name, that you abide and live in his name; for herein are we made instrumental for the gathering of others, and to glorify his name. What! hath God chosen us, and counted us worthy to speak to his church and people, and to turn many to righteousness. Surely, brethren, it greatly concerns us to walk even as our Lord walked when he was upon the earth, according to the measure of the gift of grace that we have received from him, in patience, in meekness, and wisdom, and heavenly gravity, and few words, such as minister grace to the hearers, and those who converse with us.

‘Since I last saw you, my service has been chiefly at Cecil and Chester, and Great Choptank.

‘Farewell, farewell in the Lord.

‘THOMAS EVERDEN.’

WILLIAM HORNOLD dwelt near Radcliff-highway, in the county of Middlesex, when the Lord was pleased to qualify and call him into the work of the ministry. He travelled in that service in England, Scotland, Ireland, and Holland, and laboured zealously therein, and was very industrious to get meetings in places where none had been, or at least for several years past.

In 1710 he was taken ill in his travels, and being desirous to get homeward, got on his way so far as Baldock, in Hertfordshire, and there continued ill and weak until he died, at the house of John Izard, who was kind and loving to him.

In the time of his bodily weakness he gave many good exhortations, and at several times spoke as follows :

‘ Friends, I would have you take notice of what I say; the hand of the Lord God will be upon this nation and other nations, and the day of the Lord will be terrible to the wicked and ungodly, for he will assuredly shake their foundations; and he will sever between the sheep and goats, and he will winnow the chaff from the wheat. But he will plead the cause of the righteous, and it shall be well with them; yea, and his glorious truth shall prosper. He will make Zion the beauty of nations, and Zion’s king shall reign in glory over all. The Lord will also try his own people; they shall suffer troubles; but he will save and succour the righteous, that truly fear, serve, and love him. And the Lord will divide between the righteous who have served him in truth, and those that live only in a bare profession, and have not been faithful to the Lord in their day. But as for the righteous, that keep their places, and serve the Lord in truth, and have washed their garments white in the blood of the Lamb, they shall shine forth in glory, and shall stand upon Mount Zion, praising their God and their king with heavenly harps in their hands; and they shall reign and live with him, who is their God and their king, for ever and ever.’

Another time he said, ‘ It is a brave thing for young people, in the days of their youth, to serve the Lord. Oh! how glad should I be, if our youth would mind to serve the Lord in their minority, for the day is coming that will try them; yea, it will purify them that abide faithful to the Lord their God;’ or to this effect, with many more seasonable exhortations both to old and young.

He also earnestly exhorted Friends to follow the Lord fully,

saying, 'Let not any thing of the glory of this world steal away your minds and your hearts from the Lord your God. Mind that you follow the Lord fully, for his love is to all such, beyond what testimonies can declare or set forth to the full;' with much more to the same effect, not taken down.

Again, 'I thank the Lord my God, who hath kept and preserved me ever since he made me sensible of his everlasting truth; and through the help of the Lord my God, I have laboured faithfully, according to the ability the Lord hath given. Yea, I can say, I have laboured freely in the service of the Lord that he called me to, for the promotion of his everlasting truth upon earth, and for the gathering of the people to the holy way of the Lord. I have not sought myself, but served my God in truth and faithfulness, according to that ability the Lord gave me, praised be his holy name for ever, for all honour and glory, thanksgiving and everlasting praises shall be given, attributed and ascribed to the Lord my God; for it is his due, and he is everlastingly worthy of it.

'And now I rest in the will of the Lord, and in peace with him; for I know that everlasting peace with my God is the portion of my soul: praises, praises, everlasting praises be to the holy name of the Lord my God for ever and ever.'

And speaking a few words to the youth, he said to this effect:

'Oh! remember Moses, that true servant of God in his day, who saw beyond all the glory of Egypt; and he, as it were, trampled upon it, and rather chose to suffer affliction with the people of God, for his faithfulness to him, than to enjoy the pleasures of sin for a season. He loved the Lord, and followed him fully, and served him faithfully; and the Lord was with him, and blessed him in his way; and so will he still bless all those who labour to follow the example of Moses, that faithful servant of the Lord, and walk in the

path of the righteous, who have truly loved God and served him in faithfulness in their day and generation : praised and magnified be the holy and powerful name of the Lord our God for ever and ever.

Again he said, ' Oh ! good is the Lord, and worthy to be served by all the children of men, and more especially those that are concerned for the glory of his name. Oh ! thanks, honour, and glory be given to the holy glorious name of the Lord, for he is good to my soul.'

At another time he said to some friends who came to visit him, ' O ! persevere, and go on in the way of the Lord, and the Lord will be with you, and will ever bless you ; for no tongue can declare, nor pen set forth, what the Lord hath in store for them that love him.

' I have been a concerned man, a travailer for Zion's seed, and a faithful labourer in the gospel of our Lord Jesus Christ, according to the ability the Lord gave to me ; and now I am going to the Lord my God, where I shall have everlasting rest with him, and the glorious immaculate Lamb, who lives and reigns with the Father for ever and ever.

' So my dearly beloved friends and brethren, now we must part, and I leave you to the Lord, desiring the Lord may ever be with you, and bless you in the way of truth and righteousness ; and if you live and die in the truth, we shall meet again hereafter, and enjoy everlasting peace in the mansions of glory. But now we see in part, and know in part ; but then I shall see, as I am seen ; and then I shall know, as also I am known.

' I would have you remember these words of counsel, and that it was given you by one who is your friend and brother, who loveth the ever blessed truth above all. So, my dear friends, now I leave you, and commit you to him who is worthy, worthy of everlasting praises, worship, honour, eternal renown and adoration ; unto whom all hallelujahs and high praises are sung, world without end, saith my soul.'

Some of his last words, which could be perfectly under-

derstood, when his spirits were weak, and his voice very low, were as follow :

‘O holy God ! thou art pure, powerful, and very good unto my poor soul : blessed and praised be the holy name of the Lord, for all his mercies every day and every way. O Lord, thou art wonderful in all thy works : oh ! thou art good to all thy little ones, that fear and reverence thy glorious and powerful name,’ &c.

Thus he lay praising God, and speaking of his goodness, until his speech was taken from him, which was for a great part of the day he died, which was the 26th of the Seventh month, 1710 ; and was buried in Friends’ burying-place at Baldock on the 29th following.

WILLIAM CROUCH, according to his best calculation, was born the 5th day of the Second month, called April, 1628, in a small village called Penton, by Weyhill, near Andover, in Hampshire. His father was a substantial yeoman, of good repute in the country, and well beloved of his neighbours. His mother was a religious woman, and had conversation amongst the people in that day called Puritans. She was very watchful over her children, to preserve them from committing any evil, either in word or action, and would often get them together, and be with them on their knees in prayer to God ; wherein she hath left a good example to others of her sex.

When he was a child, the Lord often visited him in mercy ; and as he grew up, preserved and delivered him from many great temptations and evils incident to youth, inclining his heart to shun the rude and extravagant company of the times, and to associate himself with those that were soberly and religiously disposed. He diligently attended the ministry of such public preachers as were most esteemed, and followed by the most religious, as he apprehended ; and

often wrote their sermons, and was sometimes much affected, returning home, and retiring himself, and offering his supplications to God. But not knowing that the Lord was so near unto him as he was, he witnessed little growth or increase of grace in his heart, or power over his affections and lusts; but was sometimes overcome by sinful temptations, and often prevailed upon by vain objects, which afterwards proved a burthen and load upon his soul. Yet the Lord, in his great mercy, did not cast him off, but with much long-suffering and patience, followed him with the reproofs of instruction, which he found by experience to be the way of life. For now, viz., in the year 1656, he came to be in some measure convinced of the everlasting truth of God, revealed to the people called Quakers. And having been at some of their meetings in London, where he heard the testimony of truth declared, he was further reached by it, and by degrees fully convinced, that salvation is only in and through Christ Jesus the gift of God, and the light of the world spiritually revealed in the heart and conscience, and sincerely believed in and obeyed.

As he was convinced of the truth, so was he, by the grace of God, enabled to walk in it, and to keep up a faithful testimony to it in life and conversation, according to the measure of the divine gift bestowed upon him. He rested not in the beginning of regeneration, where too many content themselves, but waited for, and laboured after, through the assistance and influences of the holy spirit, the gradual and progressive work of sanctification, having a state of perfection in his view; and believing it attainable on this side the grave, by the grace of God, through perseverance in faith, humility, watchfulness and prayer, looking unto Jesus, that he, who had begun the good work, would confirm it unto the end. He had a sincere love towards God, his church and people; yea, towards all the children of men.

When differences arose among Friends, or others, he endeavoured what he could to reconcile them, being kindly

affectioned towards all, but especially those in whom the love of God appeared.

As to the things of this world, he placed not his affections upon them, but, as a Friend who well knew him testifies, 'His treasure was in heaven; and for the treasures of this world, he put no value upon them any further than to be his servants for necessary uses, and to do charitable acts therewith towards others. His charity was large, and many ways, being ready to assist such as were in trouble, or under affliction of any sort, where either his advice or purse was wanting; for he spared neither purse nor pains, when he was called to serve others who needed them. He practised the pure religion and undefiled before God and the Father; that is, he frequently visited the fatherless and widows in their affliction, and kept himself unspotted from the world. He was in particular a great support to the poor of the neighbourhood where he lived, in the country, often distributing by others' hands largely of his charity to them. Nor did the stranger in distress go empty-handed away from his gates.'

Nor was he less remarkable for doing justice than exemplary in showing mercy to the poor, and in helping and supporting the weak and afflicted. He felt a necessity upon him to keep his word, perform his lawful contracts, pay his just debts, and to do to all men as he would have others do to him.

What he was in his family, whether considered as a husband, father, or master, his children and servants, who were immediately under his care, give an ample testimony of him, and speak of him to have been a singular pattern of piety and virtue, in the discharge of all those relations.

The Lord enriched him with a large stock of spiritual and experimental knowledge, which he had been gathering and treasuring up for many years. And though he lived not upon his former experiences, but upon Christ, the living bread, and only nourishment of the immortal soul; yet those

experiences of the loving kindness of God were comfortable to him in the openings of life, to remember, and helpful to him in giving advice and counsel to others.

In his illness, which sometimes was severe upon him, being sorely afflicted about the space of two years before his death, the Lord enabled him to manifest much patience, and meekly to submit himself to the divine will.

About nine months before his own departure, and at a time when his distemper was sharp upon him, his second wife, whose name was Ruth, daughter of John Brown, and Ruth his wife, of Wood street, London, a woman who was an helpmeet indeed, of a loving and tender spirit, and of the same mind with him in the things of God, with whom he had lived for fifty years and upwards, in the fear of the Lord, and entire affection, was by death removed from him. The parting with so near and dear a relation, of whom he left this testimony, that she would deny herself to a very great degree to serve him, beyond what he could ask or expect of her; could not but make a deep impression upon him: but such was his resignation to the will of his heavenly Father, that he possessed his soul in patience, acknowledging with Job, that "The Lord gave, and the Lord hath taken away: blessed be the name of the Lord." Job. i. 21.

And now drew on the time of his own dissolution, which the Lord had graciously prepared him for, and which he patiently expected the accomplishment of. He often admired the goodness of God to him, in inclining his mind to seek after good from his youth, and in preserving him through the whole course of his life to old age. He also often retired in prayer, and waited upon the Lord for support under his daily exercise.

He had attained, through divine grace, to that inward peace and satisfaction of mind, that he declared he had nothing to do but to die. When he saw his children concerned for him, he often exhorted them not to desire his life, for he was, through age and weakness, incapable of being

serviceable according to his desire; and that he had done his day's work in his day.

The day before he died, a friend, who had made him several visits in his illness, went to see him; and found him very weak. And sitting some time with him waiting upon the Lord, he was moved to supplicate the Lord on his behalf, who was pleased to answer the cry of his servant, and they were greatly comforted together in a sense of the Lord's presence and goodness. After prayer, he expressed his great satisfaction in that heavenly visit, and said, as before, he had now nothing to do but to die, and waited for the time, when it should please God to call him out of this world, and take him to his eternal rest.

The night following, he took his solemn leave of his children who were then present, telling them he now thought he had but little time, and the time which he so greatly desired and waited for was near at hand; which was matter of joy to his soul, desiring the Lord to make his change easy, that so his patience might hold out to the end; and the Lord granted him his request.

He departed this life the 13th of the Eleventh month, 1710, aged about eighty-two years, at the house of his son-in-law, Michael Lovell, in London; and was on the 19th following decently buried in Friends' burying-ground at Winchmore-hill, in the parish of Edmonton, Middlesex; his corpse being attended by his children, relations and friends.

ROBERT HILL, born in the parish of Droitwich, in the county of Worcester, about the year 1630 was convinced of the blessed truth in the town of Bromsgrove, in the said county. The great Lord of the harvest called him to work in his vineyard, and sent him forth to preach the everlasting gospel; which he zealously did. The Lord's power and pre-

sence was with him, and his blessing was so upon his labours, that he was instrumental to convince many in those parts. Though he met many oppositions in his travels, and several imprisonments, as he often said, the Lord was never wanting to carry him on to do his work, with strength and holy boldness, to stand and make answer for his God and for the truth, before all opposers. And when he was brought before the magistrates, and threatened by them, he feared not their threatenings, nor their jails.

Some years before his latter end he was troubled with much bodily weakness, which he bore with patience; and though his outward sight decayed, yet his spiritual sight remained: so that, in a good measure, he beheld the invisible things of God, and in the sense and love thereof he was often in raptures of life, and said, 'I am overcome; overcome with the love of my beloved. So now, come, Lord Jesus, for I am ready; receive my soul into thy everlasting glory. I have a full assurance of my Father's love, and I long to be with the innumerable company of angels and spirits. I have an earnest desire, and long to be in the fulness of enjoyment, where I may ever be singing praises to God and the Lamb for evermore.'

He frequently gave counsel to those who came to visit him, for the good of their souls, with much tenderness and tears, that they might not walk in the broad way of the world; and declared of the Lord's mercy towards the sons of men, if they would hearken to the call of the Lord, and be obedient thereunto; testifying that was the way to everlasting life. And it pleased the Lord to make him instrumental to bring many to a sight of their inward condition for the good of their souls.

And as by Providence his dwelling in his latter time was near to the meeting-place, he would often give thanks to God for that privilege; and when he was weak in body, he would say, 'I must go to meeting as long as it pleaseth God to enable me, and see if he hath any service for me to do.'

Many times, notwithstanding his weakness, the Lord was pleased to make use of him; and he returned thanks to God for affording him his presence, and enabling him by his power, to publish and declare what the Lord had done for his soul. He was a great lover of the poor, very charitable to them, and often prayed for them, and entreated the Lord, he would be pleased to order for their relief, as it seemed good to him. His wife, knowing the blessed work of charity was well-pleasing to him, sometimes told him what she had done in that work; he would say to her, 'I pray God bless thee for it, and be sure thou wilt have thy reward for relieving the poor; for the Lord delights in a cheerful giver.'

He often mentioned the goodness of God, being truly sensible of it to his soul; and having a regard to the poor, he manifested the same by his frequently administering to his necessitous neighbours, and also by the gifts and legacies he left them.

He departed this life in peace with the Lord, the 7th of the Twelfth month, 1710, and was buried the 10th of the same. Aged about eighty years.

ANNE HUMPHREYS, late of Saffron-Walden, in the county of Essex, widow, was a young woman whom the Lord was pleased to visit and bless with the knowledge of himself and his unchangeable truth, which she received in the love thereof; and by waiting upon the Lord therein, came to know the work of it in her soul, and to experience the sanctifying virtue thereof through her obedience thereto. And the Lord, who by his grace made her what she was, was pleased to confer upon her a gift of the ministry about three years before she died, in which she laboured faithfully.

In the Fourth month, 1711, she was concerned to go into Ireland to visit Friends, and landed at Dublin the same month, accompanied by Anne Chapman, of America; and they visited several meetings in and about the city of Dublin, and so passed towards the north of that nation. Being taken ill with a strong fever, she was forced to keep her bed; but after the fit was somewhat abated, a meeting being appointed for them, she was desirous to go, and did: and the Lord was pleased eminently to appear with her, to Friends' mutual joy and comfort; but she went no more abroad, the small-pox soon coming out upon her. Then she expressed herself, saying, 'Lord Jesus, my spirit waits thy coming; my soul waits for thee, my Redeemer. Oh! Lord God Almighty, thou surely hast prepared for me a habitation in the heavens with thee. Thou it is who makest me sensible, that here I am not to stay much longer. O Lord, I feel at this time thy great love and heavenly spring of life to refresh and comfort my soul. Into thy arms (for thou knowest it is that I have travailed for) I am ready [to be received], Lord; and thou hast given me to know that my soul is ready to enter into thy everlasting kingdom. O Lord, for this thy great mercy, in affording thy servant this opportunity, I do at this time, in all reverent thankfulness, bless and praise thy most holy name, who art surely worthy for evermore.'

She departed this life at Colerain, on the 20th of the Fifth month, 1711; aged about thirty, and a minister three years.

JOSEPH STONE, Jun., of Witney, in Oxfordshire, was born in the Sixth month, 1683, and descended of honest parents. He was educated by them in the way of Friends, and was well inclined when young; and by the early visitations of the grace of God upon his heart he embraced the yoke of Christ in his youth, and as he was taught of his

Saviour himself to eschew the evil and to do good, he was the more fit to be a messenger to carry the glad tidings of salvation to others, and to make known to them what the Lord had done for his soul. Yet this work he could not undertake, until it pleased the great Lord of the harvest to gift him for it, which was in the year 1703. In this work he laboured, according to the ability he received, by whose ministry the seed and heritage of God was often refreshed; for the springing of love from the spirit of God in one, will certainly answer to the same divine principle in others, and fix it as an evidence upon their hearts, that it is the truth. He was also exemplary in conversation, and of an innocent deportment.

He loved solitariness, choosing to be much alone, and approved himself a faithful servant and minister of Christ: he was zealous for promoting the honour of God, labouring in word and doctrine for that end, not only in the neighbouring meetings about him, but also in several counties in England. He had a great concern upon him that he might be instrumental in the Lord's hand for turning the hearts of the children of men from darkness to light, and from the power of Satan unto God. In his testimony he was concerned for the hindermost of the flock; in prayer fervent for the offspring of Friends, that they might come to witness the grace of God to save them from a vain conversation; for he knew that, though he had his education amongst Friends, yet it was not that alone that did make him what he was, but the grace of God, as he gave up to be guided thereby. And because of his experience, which he gained in yielding to the guidance of the spirit of truth, he was the more frequent in exhorting the youth of our day to seek the Lord in their early days, agreeably to the voice of wisdom, who advised the same of old.

He wrote a short account of his call to the ministry, with some of his labours and travels therein; as also the comfort and satisfaction he reaped in his service for truth, as follows:

‘After it pleased God, in the riches of his love, to bestow on me a gift of the ministry, and, by his grace, to call me to and qualify me for the same, which was in the Ninth month, 1703, I was obedient to the heavenly call, and gave up freely, but not forwardly, to the call. And, after some time, I visited some neighbouring meetings in some parts of Worcestershire, Warwickshire, Gloucestershire, and Oxfordshire. In the year 1707 I went down to the yearly meeting at Bristol, and then returned home again, where I remained three years, only visiting some neighbouring meetings, and took one journey to London. But having a concern to visit Friends in the West, which rested upon me till the year 1710, I then gave up and went, though not likely to have a companion but part of the journey.’

On the 4th of the Fifth month, 1710, he left his habitation at Witney, and went southward to Abingdon quarterly meeting, where he met with his friends, John and Thomas Wagstaffe, who accompanied him part of his journey, where they left him, and returned, he pursuing his journey to the Land’s-End; from whence he returned, visiting Friends through the counties till he got home, which was on the 30th of the Sixth month.

‘I had a very satisfactory journey,’ says he, ‘for the Lord was with me, and was to me mouth and wisdom, language and utterance; blessed be his glorious name for ever. And his divine presence and glorious power was prevailing in our meetings; for I had many glorious and heavenly meetings in this journey, to my great satisfaction and comfort, and to the comfort and edification of the Lord’s people.’

‘And it is the desire of my soul that the consideration of the Lord’s love and goodness may be a binding obligation to us, for ever to walk in true humility and self-denial before him. The people who were not acquainted with the work of truth, were free and willing to come to our meetings in those parts, and were very attentive to the testimony of truth, and seemed to be well affected with it, many of them appearing

very tender in meetings. I believe the Lord will add to his church such as shall be saved, and will more and more bring people off from the idle shepherds of this world, who feed themselves and not the flock, and will bring them under the guidance and conduct of his Son, the Lord Jesus Christ, the everlasting Shepherd, who watches over his flock both night and day, and feeds them in green pastures of life, and leads them by the still waters of Shiloh's brook, and will at last bring them to the everlasting fold of rest.

‘Oh! that all who profess the blessed truth might be faithful to him, that so they might preach for God in their lives and conversations, and become instrumental in the hand of God, to the carrying on that great work which he hath begun in the earth, which must be completed by the spirit of judgment, and the spirit of burning.

‘J. STONE, Jun.

‘The 7th of the Fourth month, 1711.’

In the Sixth month following, he had a concern to visit Friends westward again, and went so far as Cirencester, in Gloucestershire; but being taken very ill, he returned back again to his father's house at Witney, and his illness increasing upon him, proved him sorely. Yet he continued in much resignedness to the will of God, and signified that people had need not have their day's work to do then, for there was work enough to bear up under the pain of body; and desired Samuel Waring to remember his love to all Friends. In the evening, as he sat by him, he signified that he did not know how the Lord would be pleased to deal with him; but for the sake of his dear parents, and others, to whom he might be of service, he should be glad if the Lord should see meet to spare him; but he freely resigned his will to the will of God. But before he parted with him, he told him he was going, and that all was well, all was well, twice; and desired all to go out of the room, except him, to whom he said, ‘I have seen the glory of heaven, and it is a brave place;’ and

could make his appeal to the Lord, and say, 'O Lord, thou knowest how I have walked before thee, and served thee;' he having that assurance in his own bosom could call death sweet, because by it he 'passed out of this house of clay into the mansions of glory!'

When he had been ill a few days, he said to them about him, 'This is ordered for my end, and it will be well with me; my soul shall go to rest.' One who was with him said, 'How did he know but the Lord might raise him up again?' He answered, 'A man that lived a righteous life, he believed often knew a little beforehand how it would be with him.' His nurse wishing those present were as fit to die as he, he answered, 'I thank God I have nothing to do but to die; all the world is nothing to me, I have done with it.' But adding, his care was a little for his dear father and mother, and sister and her children, saying, how would they do without him; for indeed he was very assisting to them.

Another time he said, 'When I am gone hence, I shall receive a new name.' At another time he sent for his father, mother, and sister, to take his leave of them: his father asked him how he did; he said, 'Very bad;' and asking him what he had to say to him, he answered, 'Farewell, farewell, farewell.' Then his mother and sister went, and his sister asked him how he did; he answered, 'It will be well with me, and that he was not afraid to die; he did not fear death if it was that minute.' And so departed this life the 30th of the Sixth month, 1711, and left a good savour and blessed memory behind him. He was a dutiful son, a kind brother, a faithful friend, and a good neighbour. He left a small treatise behind him, in manuscript, entitled, 'A Call to the Disobedient,' and some other papers.

He was buried at Friends' burying-ground at Witney, many Friends and others attending.

Aged twenty-eight years; and a minister about eight.

MARY TURNER, the wife of John Turner, at Tottenham High Cross, in the county of Middlesex, was the third daughter of that remarkable sufferer for the testimony of a good conscience, Richard Vickris, of Chew-Magna, in Somersetshire, deceased, and Elizabeth his wife, daughter to that ancient worthy, George Bishop, of Bristol. In her tender years, by the grace of God, through the care of her religious parents, she was instructed in, and seasoned with the principles of the holy truth, as professed by the people called Quakers; in which she continued faithful, and was an example of piety and virtue through the course of her life.

When a little child, our much esteemed friend William Penn coming in at her father's, where he was very conversant, and affected with her pretty innocent deportment, broke forth, extempore, thus :

‘ Sweet soul ! what makes thee stray
From the angelic way ?
Was it to teach us how to love
The happy regions above ?
If so, O ! let thy wand’ring prove our gain,
And take us with thee back again.’

She was naturally of a lively and cheerful temper, which remained when she came to years of discretion, yet took pleasure in frequent retirement, and divine meditation, in meetings for worship, and religious conversation, and received worthy public Friends with great comfort and satisfaction. When at home alone, she entertained herself chiefly in reading the Holy Scriptures, Friends’ writings, and the three first books of Thomas à Kempis, on the Imitation of Christ; at other times with her pen and needle; for it was rare to find her unemployed in something useful or necessary, when her health permitted. In her dress and apparel she was very neat and plain. The tenderness of her love and affection to her husband, mothers, brother and sisters, was more than common, and very remarkable, and likewise so generally ex-

tended to her acquaintance, especially where truth had a prevalency, that it may be said, love predominated in her.

A few years before her death, she was sensible of a gradual decay of bodily strength, and when weakness and faintness prevailed, she bore it with much patience and resignation to God's holy will. In a sense of the uncertainty of the comforts here below, she wrote thus to a near friend :

‘The enjoyments of this life appear very changeable, and we are apt to seek them more than is good for us, which hinders our inward comfort : so we have something to war against every day. I desire thou mayest be directed by that divine hand which orders all things for our good every way, as we have an eye to it.’

And in another to a relation : ‘I am very sensible of my happiness, and desire to walk worthy of the mercies I enjoy ; yet the want of my health has been an affliction to me : but I do not repine at that, since it is an advantage to us to have some alloy to the comforts of this life, which are mostly attended with disappointments of one kind or other.’

On her bed of sickness she said to her brother, she admired people should so much place their affections on the things of this world, which are but as dross, and like travelling in misery ; and earnestly desired their family might, with Jacob, obtain a blessing ; and as they had such worthy parents, who had educated them in the ways of truth, and enjoyed so many favours beyond many others, there ought to be a double thankfulness to the giver. She desired her brother to be a comfort to their tender mother, and to keep up their honourable father's name, as one of the branches of the family, and then there would be a blessing laid up for him.

Speaking to her sisters, she said, ‘We should be good examples in the plainness of our habits, as we make profession of the principle of truth, and should take up the cross daily ; for we were not born to serve ourselves, but to honour the Lord. That pain and weakness were hard to bear ; and

when we are going out of the world, we had need to have nothing then to do : that she waited for the presence of the Lord, in which was more pleasure than in all the joys of this world.' Then turning to one of them said, 'The Lord hath done great things for thee, and may have a work for thee to do ; there is good seed sown in thy heart, and I desire the Lord will bless thee.'

Having been tendered in her spirit, some friends came to visit her, and prayed with her ; whereupon she said, she saw the Lord had not forsaken her, but sent his servants to visit her, which was a great comfort to her.

Another time one of her sisters coming into the room, 'O sister,' said she, 'the old accuser of the brethren lies very near, but the Lord's hand is underneath, and sweetly supports.'

Some days after, the same sister being by her bedside, she had an extraordinary concern for her own welfare and her near relations, saying, 'Dear sister, I have a steadfast hope, but not yet a full assurance. I desire thee, pray earnestly for me, lest there should be anything committed by me, that may have slipped out of my remembrance, and I not be earnest enough with the Lord for forgiveness. I also pray earnestly for you all, that you may come where I hope to be ; and for my dear husband likewise : ' and expressed her great care, that not one of the family might be lost.

Another of her sisters, leaving her a little time, desired the Lord would support her under her weakness, she answered, 'He hath, and I believe will ; ' and seemed comfortably resigned in her spirit.

A few hours before her departure she desired to be raised in her bed, on which she seemed as if she should pass away, and bade all farewell ; but reviving, said, 'I thought I had been going, but the Lord hath given me life from the pangs of death, praised be his name : oh ! praises be to the Lord, he hath given me a little ease.'

Her fear was so great of offending the Lord, that perceiving

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some disposition to slumber, she said to her mother, then near her, 'Dost think he will be angry if I should drop asleep?'

Some time after, being moved again, she seemed refreshed, and lay in a sweet frame of mind, praising the Lord, saying, 'Lord, thou art merciful, compassionate and true. Thou hast given me ease: oh! I will praise thy name at all times, from time to time; every hour, every minute while I live I will praise thee.' Being in great pain, she said to some that were near her, 'He will give me ease by and by;' and earnestly prayed to the Lord for it after this manner: 'Dear Lord, give me ease: sweet Lord Jesus, give me ease;' and then said to her sister, he would. Her sister said, she did not doubt but the Lord would answer her desire, and give her a full assurance; to which she answered, 'I believe he will.' Then she desired those by her to pray for her.

Having slumbered a little, she awoke refreshed, and looking on one of her sisters, she said to her, 'Dear sister, I shall do well, I shall do well.' After which she was heard very sweetly in prayer to the Lord to receive her; and was sensible to the last.

Toward the conclusion of her days, her weakness was attended with such faintness and pain, sometimes, that it made her apprehensive it would be very hard to bear the struggles of her final dissolution, which she frequently begged of the Lord to make easy; and he was pleased to answer her desires accordingly; for she passed hence almost without sigh, groan, or any visible alteration of countenance.

She departed this life at Tottenham aforesaid, on the 31st of the Sixth month, 1711, and was decently interred in Friends' burying-ground in Bunhill-fields, at London, on the 5th day of the Seventh month following, about the thirty-third year of her age.

THOMAS DOCKERY, late of Silverdale, was born in Cumberland, near Portinscall, brought up a scholar, and was reader at Withburne Chapel, in that county; and being a sober young man, and having inclinations in his heart after the true worship of God, which is spiritual, it pleased the Almighty to open his understanding, and to show him the mysteries of the kingdom of life and salvation, and the emptiness of the ways, forms, and traditions of the world, and the evil of them, wherein he had been, amongst many others. He was concerned in love, to go to their public places of worship, and bear a testimony against them; and what wages he formerly had received for reading, as aforesaid, he carried back and left it with the people, and told them they were the wages of unrighteousness, for which he could not keep them.

Being joined in society with friends, he grew in the truth, and became very instrumental in the service of the gospel, for the confirming of friends in the faith, and information of such as opposed the truth.

After some time he was drawn forth, in the love of God, to visit friends' meetings in England, Scotland, and Ireland. Five times he visited friends in Scotland, and three times in Ireland; and at his returns had great peace and satisfaction.

Once at Aberdeen, in Scotland, the envious priests incensed the magistrates against friends, and he was put in prison, and remained there about three months; but the Lord's love and presence he enjoyed therein, and great was his peace; for he experienced the Lord's power to preserve him, and the truth was set over his persecutors, and they set him at liberty.

Then he returned into Cumberland, and abode there a considerable time; and from thence went to Swarthmore, in Lancashire, and continued several years. Also several times accompanied G. Fox to London, and elsewhere, in the service of the gospel.

In the year 1683, he settled in Silverdale, in Lancashire,

and belonged to the Yelland meeting, and continued a member of the said meeting above twenty-seven years, being a diligent attender thereof. Notwithstanding he was weak and infirm in body for several years before he died, yet he was frequent in testimony, to the edification of friends, and the understanding of others.

He was exemplary in humility and lowliness of mind, lived in peace and unity with friends, and was well esteemed amongst his neighbours. When his outward strength decayed, that he grew weaker in body, he was always content, and after he took to his bed he continued several weeks, not being much afflicted with pain, the Lord dealing gently with him; yet he grew weaker and weaker; and when asked how he did, replied, 'Very weakly, but well content to die, and be removed to eternal rest with the Lord, whom I have served; which is now to me great satisfaction and content.'

He continued very quiet in his mind, and sensible to the last, and as he had lived in peace and unity with Friends, he died in the same the 6th of the Tenth month, 1711, and was buried at Friends' burying-place at Yelland, the 8th day of the said month, about the eightieth year of his age, and a minister of the gospel fifty years.

MARY POST, daughter of Benjamin and Elizabeth Post, of London, was of a tender spirit, sober behaviour, religiously inclined, and a lover of plainness in habit and speech, and kept to it; but a disliker of pride and finery in apparel. When but about eight years of age, she was at a neighbour's house who desired her company, being solid and grave, and the said neighbour having a daughter about fifteen years of age, who loved this child well; Mary said to her, 'Anna, what signify these fine things thou hast on? they will not carry thee to heaven.' To which Anna answered,

‘Pride is not in the things, it is in the heart.’ To which the child replied, ‘But if your minds (i. e. those that wore them) were not proud, you would not wear them.’ She also signified to her mother, that she much wondered at the great pride she observed in some young ones who professed truth, saying, ‘I hope I shall never be like them.’ Her mother thereupon said to her, ‘I hope thou wilt never be like them; but be an orderly child, that thou mayest be in favour with God.’ At which she wept, and said, ‘If I should love fine things, I must alter much: what signify fine things when folks come to die?’

Hearing some boys in the street taking God’s name in vain, she said, ‘They take God’s name in vain enough to frighten one.’ She also said she should delight to go to meetings.

The day before she was taken ill, her mother sending her out on an errand, and her brother being newly come out of the country, she desired him to go with her, which he refused; at which she stood by him a while, and then with a solid countenance said, ‘Wilt thou not go with me? It may be, the next time thou comest up, thou mayest not have a sister to go with;’ as if she had a sense of her death.

In her sickness, which was violent convulsions, she often said, ‘Oh! dear Lord, if thou seest fit, give me a little ease:’ and lifting up her hands, repeated such like expressions, and said, ‘I had rather die than live; through mercy I am not afraid to die—I shall go to rest, where I shall feel no more pain.’

Her mother standing mourning by her, the child looking upon her, said, ‘Mother, do not cry, let us be contented; the Lord can lay me low, and he can raise me again; if I were dead, he can raise me again:’ then she repeated as before, ‘Oh! dear Lord, if thou seest fit or convenient, give me a little ease;’ and seemed earnest to die, and go to rest. Her mother said to her, ‘My dear, why art thou so earnest to die; the Lord can ease thee of thy pain, and give thee life?’

She answered, 'One must once die, and if I recover, I must or may be sick again; and I had rather die while I am young. If I should live till I am older, the devil may tempt me to be naughty, and I might offend the Lord. I am not afraid to die, through mercy I shall go to my rest;' and said, 'If I live I am satisfied, and if I die I am satisfied. I am willing to die; I had rather die than live.' Her mother said, 'I shall dearly miss thee.' She replied, 'I am willing to see my little sister (who was at nurse) and my brother;' and he was at school in the country. Her mother said she would send for them: 'but,' said the mother, 'if any alteration should be before thy brother come, what wouldst thou say to him?' She replied, 'If I can speak, I will bid him be a good boy, and fear God, that he may go to God Almighty.' She left him the little money she had; and some other things to her father, mother, and two sisters.

Her mother desiring her to take something (as she had before done) that was prepared for her, she seemed to refuse, and said, 'What signify doctors and apothecaries, if the Lord please to take one's life?'

A little before her end, she lamented folks taking pleasure, and not considering the love of God; and the last words she was heard to speak were, 'Dear Lord God Almighty, open the door.' And so sweetly departed this life, the 12th of the Eleventh month, 1711. Aged above eight years.

RICHARD PRIESTMAN, of Coldbeck, in the county of Cumberland, was descended of honest parents. His father received truth early, and finished in the same; and his son, the said Richard Priestman, was educated in the way thereof; yet was at a want till he found truth in himself, and came to know the work of it in his heart, and came to be faithful thereto. In due time, the Lord, whom he loved, was pleased to give him a gift of the ministry, whereby he became a

minister of the gospel, and declared to others what great things God had done for him.

Though he was not large in testimony, yet his ministry was edifying, comforting the weak travellers, who were on their way towards Zion, often supplicating the Lord for the preservation of his people, and that he would be pleased to continue his love and kindness towards them.

He laboured to keep peace, and things in order, where his lot was cast. He was against that which tended to division and scattering; he walked in the fear of the Lord, with fervent desires in his heart to Almighty God, that he would be pleased to give him strength, that he might be preserved in well-doing, and kept steadfast in the faith, which overcomes the world, to the end of his days.

In the time of his sickness, his spirit was borne up, to his great comfort, and many came to visit him, to whom he expressed the comfort he felt in his heart.

The more his afflictions increased, the more his strength was renewed in his inward man, and he would be often speaking to his family, and said, 'Know the Lord for yourselves, and mind the teaching of his grace in your hearts; you need not go far to seek for a teacher.' With the like expressions, he often exhorted them and many others who came to visit him, and said to his neighbours, 'I advise you to make your peace with God, whilst you are in health and strength; for when you are cast upon a sick bed, you will have enough to bear your sickness. Do not delay, and have your peace to make with the Lord at last.' With many more expressions he exhorted them, and was much refreshed in spirit in having such opportunities.

The night before he departed this life, he called his family to him, and took his last farewell of them, and said, 'Keep to truth, and do justly, and do to every one as you would they should do to you; and the Lord will bless you, and keep you from evil.'

He finished his course in perfect unity with the brethren, the 23d of the Eleventh month, 1711.

WILLIAM RIGGE, of Coltshouse, near Hawkshead, in the county of Lancaster, received truth in the year 1672, being the thirty-sixth year of his age.

A little after he received a gift of the ministry, in which he was faithful, and endowed with a good understanding, in the mysteries of the kingdom of God, and had a clear and sound testimony, and travelled much in the work of the ministry, both in this nation and in Scotland, although he was a very tender-bodied man, and troubled with a sore cough for many years. It was his delight to be speaking of the things of God, and the mysteries of his kingdom, to the refreshing of many.

Towards his latter end he was attended with great weakness of body, so that he could not get to the meeting, or scarcely out of doors for many weeks, which he bore with great patience, and to the great comfort and refreshment of many that came to see him.

He was of a clean life and conversation, which answered his testimony.

In the time of his weakness he waited patiently for his dissolution, and often said, 'I have done my day's work in the day time, to my great peace and satisfaction, and have nothing to do but to die, and put off this earthly tabernacle, being well assured of my eternal rest with the Lord:' into which, no doubt, he is entered.

He died the 29th day of the Second month, 1712; aged seventy-six, and a minister about forty years.

SAMUEL GEORGE, of the parish of Landewybrevy, in Cardiganshire, lived there with his parents till he was about twenty-one years of age. In which place the excellent truth, being despised by many, had not that place and dominion in the hearts of the people, which it ought to have; and he was careless, like others, going on in the broad way,

playing and sporting therein, and unconcerned for the everlasting welfare of his poor soul. But the Lord met with him in the prime of youth, opened his ears, and sealed instruction to him in a dream, or vision of the night, as he lay slumbering upon his bed. In which dream, or vision, he thought he was going to hear that called divine service, and saw a man winnowing corn, which seemed to him to be good and sound, but when raised to the wind, it was blown and scattered away, like white chaff, towards the north. And as he looked behind him, he saw a man who asked him, whether he knew what that meant? he answered, 'No.' 'Then,' said the man, 'the chaff represents ungodly men, who are as the chaff which the wind driveth away.'

By this, and other dreams and visions which he had, he came under a concern of mind, and cried out, 'What shall I do to be saved?' Then it pleased the Lord, in his infinite love and mercy, so to visit the heart of this young man, that he came to know the Lord, and was made willing to bear the indignation of God because he had sinned against him. And the Lord by his invisible power wrought his deliverance, notwithstanding he suffered him to be tried many ways; and when under great and deep exercises, both inwardly and outwardly, the Lord was pleased by his hand to help him in the time of need, of which he was greatly sensible, and experienced the great truth declared by the holy prophet of old, that, 'Zion shall be redeemed with judgment, and her converts with righteousness;' although he had been ready to think no one was exercised like him.

He often used retirement, and in the night-season, and at other times, he waited upon the Lord, pouring out his soul in supplication, and fervently prayed unto him in secret; and the Lord rewarded him openly, and many times gave him the oil of joy for mourning.

On the 26th of the Sixth month, 1711, the Lord opened his mouth to declare in his power, and to bear his testimony against unfaithfulness and disobedience to the Lord. And

the Lord made him also sensible, and gave him a sight that his time was but short to work in his vineyard ; so, although his service was heavy and hard, he laboured diligently.

About six months after, he travelled and visited Friends at their meetings in Radnorshire ; and about two months after, he did the like in several counties, as Merionethshire and Montgomeryshire. And when he had eased his mind, and finished his service for the Lord in those parts, he returned home.

In a little time after, he went to the yearly meeting of Wales, at Llandiloec in Montgomeryshire, and after his return had but three meetings. The last was the 4th of the Third month, 1712, where many people came in, and he, in great tenderness to those who had true desires in their hearts after the Lord, preached to them in much love and fervency, and his words and doctrine were as the dew falling on the tender grass. Afterwards, in great concern of spirit and in trembling, he thundered against the light, airy, and hard-hearted ones, who slighted and reproached the truth and its followers, and spoke evil of that they knew not, telling them the Lord would plead with such in his righteous judgments ; and he exhorted them to repent speedily, lest the Lord should cut them off in his fierce anger.

On the sixth of the Third month following, it pleased the Lord to visit this zealous young man with an indisposition of body, and a voice run through him, 'Put thy house in order, for thou must die.' And he declared he was willing to give up all to the Lord, to dispose of him as seemed good in his sight. Feeling the Lord's power over all, his heart was refreshed, and he declared, "Blessed are the dead that die in the Lord, from henceforth ; yea, saith the Spirit, that they may rest from their labours, and their works follow them." He charged his brother, John George, who gives this relation, that these things should not be forgotten, and fall to the ground ; and bade his said brother give him up

freely, adding, if he and Friends continued faithful, the Lord would be their helper and sufficient support.

Afterwards he called for his parents, and spoke to them, saying, 'I do not expect to recover from this sickness, but be not overmuch concerned; for I have peace with God, and had rather, if it is the Lord's will, die than live any longer.' He desired them to prize their time, and seriously consider how precious a thing it is to know peace with God, their maker, on a dying-bed. He valiantly bore his testimony for the precious truth in their presence, and showed the barrenness of men-made ministers, who plead for sin and imperfection; advising his parents to beware of hindering any of their children, his brothers or sisters, from coming into the way of truth; and desired them rather to encourage them therein. He exhorted his parents, saying, 'Give up all, that you may have an inheritance in that kingdom wherein there is no trouble nor sorrow, but eternal joy and peace.' He likewise exhorted his brothers and sisters to be faithful to that which the Lord had made known to them of his will. He often heartily prayed for them unto Almighty God, that none of them who had turned their faces Zionward, might look back into the world again, but might all press forward.

Some days before his departure he fervently said, 'Remember my love in Christ Jesus unto all my faithful friends and brethren in the incorruptible Seed; to which seed the promise is, and wherein peace and acceptance with God are livingly known.'

He finished his course here the 18th of the Third month, 1712, aged twenty-five years, and a minister about nine months.

JOHN AIREY, belonging to Sedberg meeting, in the county of York, was convinced of the blessed truth, as professed by the people called Quakers, about the twenty-ninth

year of his age, and was of an innocent life and good conversation, and faithful in every branch of his testimony relating to truth.

It pleased the Lord to commit to him a dispensation of the gospel and part in the ministry; and although he was not large in testimony, yet had the movings of life upon him, which made his offerings acceptable to Friends.

As he lived a harmless and innocent life, so, when he came to be tried with much bodily weakness, which attended him for several months before he died, he bore it with much patience, and was very sweet in his spirit, and often said to friends, ‘It is a precious thing to wait upon God, to feel his life, power and presence to quicken and raise us up to praise his powerful name, who is worthy for ever.’

He departed this life the 15th of the Fourth month, 1712, in the sixty-ninth year of his age. He was one that held out unto the end, and partook of the salvation of God through the Lord Jesus Christ.

PEREGRINE MUSGRAVE was born at Lanyrna, in the parish of Lanyrnarth, and county of Cardigan, the 4th of the First month, 1643. He was by trade a clothier, and of good repute among men; and the Lord endued him with wisdom and understanding, whereby he was very serviceable in the church, especially in meetings of business and the care of the poor. Great concern was upon him that Friends might be preserved in love and unity; and where he saw anything that tended to the breach thereof, he earnestly laboured to put a stop to it, both at home, and in the adjacent counties. His heart and house were open to Friends, and he had great delight in the conversation of faithful brethren; and it is not doubted but he laid down his head in peace with the Lord, and he himself signified the same in the time of his sickness.

In which time his wife and daughters sitting in the room by him, and seeing him so weak, his daughter wept; he hearing her, said, 'Susanna, make no noise for me. What would you children have? Your father hath lived to a good old age, and I die in peace with my God, and in credit with men. I leave no stink behind me, which is a mercy to you beyond many children. I desire you to be satisfied, and give me freely up, and let your concern be inward;' adding, 'I want to see thy brother and his wife, and thy husband, that I may ease my mind to them.'

Then he asked if it was day; his daughter said, 'It is not.' He said, 'Call thy brother and his wife.' When he came, he said, 'Lewis, I find this distemper come so hard, that I am not likely to continue long.' He gave him good advice in many words, and withal desired him to keep close to meetings, and not to forget week-day meetings; and to mind truth, which would adorn them above all; and said, 'Be serviceable to Friends, and stand a man in my place. My dear Lewis, remember what I say, live in love: you are a pretty many relations here; if you keep your places and live in love, you may be a comfort one to another.' He called for his daughter-in-law, and took leave of them, and said, 'I pray God bless you and your poor babes. I desire you, be tender of them in bringing them up.' Then he kissed them and said, 'I have not much more to say.' So continued very sensible all the day, and often said, 'Dear God, I pray thee make my passage easy;' and said, 'the love of God is more to me now than all the world.' He took leave also of his neighbours and friends, and seemed to be cheerful and willing to die. He departed as if he had been going to sleep, and was very sensible to the last, which was the 14th of the Fifth month, 1712. This worthy old man was honourably and decently interred at East-hookit, the 16th of the Fifth month, 1712, aged sixty-nine years.

JOSHUA ARNOLD, of Whittington, in the county of Derby, was educated in the blessed truth among the people called Quakers; and was by occupation a carpenter, and much employed by the great men, being just and honest in his dealing, moderate and temperate in his life, and in his conversation Christian and exemplary, so that therein he preached to professors and profane: being faithful to the witness of God in his own heart, he answered it in others.

The Lord, who made him what he was, at times was pleased to open his mouth in the assemblies of his people, that he, in a sense of the goodness of God, did bear witness thereto. In true love he exhorted Friends to watchfulness, and to keep their conversation clean and void of offence towards God and man, and to dwell in that which would keep them humble, and ever to avoid pride and covetousness; to wait patiently for the appearing of the Lord, and to hear his still small voice in their own hearts; and for the arising of life, that they might be taught, kept, and preserved thereby, so that they might bring no reproach upon the holy truth they professed.

This was the earnest desire of this godly man, who was indeed a good example, both to the great men with whom he was concerned, and to his family, friends, and all he conversed with: in moderation, plainness, and the fear of God he lived, and thereby gained a good report and the love of many.

He took opportunities to wait upon the Lord in silence in his family; and many times the Lord was pleased to take such notice of them in those retirements, as to break in upon his children, and manifested his powerful presence to the edifying and encouraging them and the whole family, to take up the cross of Christ and follow him.

In a sense of the vanities of this world, he said, some years before he died, he was willing to leave it, and did often advise his family to be humble and lowly in their minds, and

to love the truth, which he recommended as the best portion to his children.

About two years before his departure he was much afflicted with lameness and weakness, by reason of the palsy, that had attended him some years before, so that he was confined to his room, and seemed not likely to recover. Then he advised his family both in spirituals and temporals; but he so far recovered that he could go to meetings, and did, till it pleased the Lord to visit him with a return of his distemper so suddenly, that his dying words were but few; but whilst his speech remained, he said he was well, and in a little time all would be well. Then one of his children coming to his bedside, for he was seized in his bed, he held her by the hand, and seemed overcome with the presence of the Lord; but had neither strength nor utterance to speak, and presently falling into a deep sleep, departed this life, it is believed, without any sensible pain, the 16th of the Sixth month, 1712, and was decently interred; and as his friends and neighbours believe and are satisfied, he is at peace with the Lord.

Aged about sixty-four years and four months.

GEORGE BENSON, of Strong End, in the parish of Hawkshead, in Lancashire, was convinced of the unchangeable truth in his early years, near the breaking forth of the same in those parts, and was a very faithful man to his conclusion, being often exposed to various kinds of suffering, both by reason of keeping meetings at his house, and in other respects relating to the several branches of the ancient testimony of truth, which faithful friends in that time were liable to: all which he bore with much patience and courage.

Toward the latter part of his time his mouth was opened in a public testimony, and he travelled into some neighbouring counties in the service of truth.

He was a faithful minister, according to his measure, his life and conversation being also answerable to his ministry.

In the time of his sickness he gave much good advice to his family, warning them to keep to truth, and out of the love of this world. He dropped several comfortable expressions to such as came to see him, saying he had done his day's work, whilst the day lasted, and had nothing to do but to die.

He departed this life in great peace with the Lord, the 19th day of the Eighth month, 1712, being in the seventy-sixth year of his age.

RODERICK FORBES, son of Arthur and Elizabeth Forbes, of Brux, in Scotland, was a man of great reputation in the world. In his youthful days, he had some knowledge of the principles of the Christian religion, as held by the people called Quakers, and walked soberly for a time; but his elder brother dying, he became heir to the estate. Then he left the narrow way, and threw off the cross, and continued without a due sense of his loss, till about the year 1702, after the death of his worthy mother, who in her lifetime was greatly concerned for him, and desirous that the Lord would visit him, and bring him into the knowledge and obedience of the holy truth. And accordingly it pleased the Lord to reach unto, and awaken him by his righteous judgments, and by his divine power humbled him, and caused him to sigh and cry to the Lord, who was graciously pleased to answer those desires and earnest cries that he begat in him, and brought him not only to behold the dawning of his gospel day, but in a spring of love to his soul, enabled him clearly and boldly to own the truth.

This caused the priest to visit him, who pretended a concern, that one of so honourable a family should be deluded, as he apprehended; to whom Roderick said, 'If the Lord

were pleased to awaken and touch thy conscience, as he hath done mine, he would make thee quake, every joint of thee ;' which stopped the priest so that he said no more.

By this principle of truth was this visited man taught and strengthened to leave his loose and debauched companions, and to live a sober and godly life, to the astonishment of his former associates, who admired to see such a wonderful change wrought upon him ; for he indeed now adorned the doctrine of God his Saviour in his life and conversation, walking according to the convictions of the grace of God, in solidity and weightiness of spirit.

In the year 1712, in his return from London, he was taken sick at Edinburgh, but retained a perfect memory, and was minded to make some alteration in his will, which he did, being greatly concerned for the good education of his children in the way of truth ; and gave directions for his burial, and the manner of it ; directing that his body should be interred in his own burying-place, by his father and worthy mother, and two children of his own, after the plain and decent way of Friends.

He was afterwards much exercised in prayer to God, and thankfulness to him for his visitation, and assisting him to bear a faithful testimony to the blessed truth he had brought him to the knowledge of, saying, "As the hunted hart panteth after the water brooks, so hath my soul panted after thee, O Lord." 'I can bear witness that truth is truth ;' and turning to his wife, he said, 'My dear, thou knowest it to be so, and I know thou art convinced of it ; therefore be faithful to it.'

About two hours after, he desired to be set up in his bed, saying, 'I am now in readiness to go ;' and immediately the pains of death seized on him ; which though they were violent, he endured with patience, and was borne up in a Christian courage, triumphing over the powers of death ; saying, 'The truth is precious, cleave unto it ; yea, more precious than the gold of Ophir : it hath delivered me from

many infirmities.' One standing by, said, 'Trust in God and he will deliver thee.' He answered, 'I have good cause to trust in him, he never failed me: and now I feel his presence supporting me in the very agonies of death; yea, on the very brink thereof I can and do rejoice through Jesus Christ my Saviour and Redeemer. I feel his hand above me and below me, supporting me; and I defy all the powers of hell. I have seen their strength and their malice, they have not prevailed: praises, praises, oh! everlasting praises to his ever-blessed name.'

Then seeing some about him weep, he said with much concern, 'Why should ye be troubled; since I undergo the agonies, you may look on: a small time will put an end to it, and I have a view of my journey's end. I am entering the joys thereof already, where I shall enjoy everlasting happiness.'

In this condition he continued for some hours, and in intervals speaking always very sensibly, and recommended his dear wife to the tender regards of friends as a widow: and then desired R. Barclay to hold up his head in the time of his greatest agonies, till his speech began to fail; so that he could utter but broken sentences, the last of which that was distinctly known, was, "Unless your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven."

So having given before a great deal of good advice to all about him, to leave nothing to a dying bed, and to prefer the truth above all, with much more not noted, about the eighth hour in the morning his speech left him, and he lay only breathing until about the fifth hour towards evening, and then quietly resigned up his breath without any struggling.

He died in the Eighth month, 1712, and was buried according as he desired; aged forty-two, and convinced about ten years.

ROBERT FISHER, late of Preston Patrick, in the county of Westmoreland, was convinced of the blessed truth by the ministry of that ancient servant of Christ, John Banks, at a meeting at Dalehead in Cumberland, his native country, and with gladness of heart received the truth in the love of it, and faithfully walked therein. And the Lord not only gave him to believe, but, being faithful, gave him also a part in the ministry of the gospel, and he testified to the holy truth, and preached the word of reconciliation.

In which work, according to his measure, he was a faithful labourer, though he did not travel much abroad, neither was his testimony often known to be long, but comfortable and refreshing to the faithful.

He was also a faithful sufferer for that testimony, which the Lord raised in his heart to bear against the antichristian yoke of tithes, for which he many times suffered the spoiling of his goods, although his outward substance was but very small; yet he stood true and firm in his testimony to the end of his days.

He began to be ill on the 26th of the First month, 1713, and his sickness increased and was very sharp upon him; yet he was preserved in a comfortable frame of spirit, patiently enduring those bodily infirmities he was under, and much resigned in his mind to God's will, sounding forth praises to his great and excellent name, and often expressing the great satisfaction and comfort he felt from the Lord under his exercise.

Some few hours before his death, his wife sitting by him, he said, 'I feel the power and presence of the Lord to be with me;' and though weakness of body was upon him, yet he felt that hand and arm of divine power, which in times past had preserved him, to support and bear up his spirit over his exercise; with several other words to the same effect, which are not perfectly remembered.

After this his sickness renewed, and was very sharp upon him for a small time, but then abated; and then he took

leave of his wife, and bade her farewell; and soon after passed away as if he had fallen into a sleep, without either sigh or groan, the 30th of the First month, 1713, and was buried the 1st of the Second month following, in Friends' burying-ground at Park End, in Preston Patrick, aged about seventy-three years.

RUTH PADLEY, wife of John Padley, of Shad-Thames, in Southwark, timber merchant, and daughter of Richard Parkes, of Hook-norton, in the county of Oxford, was a woman who truly feared the Lord, and loved his truth and people, very sincere and upright in her conversation among all, was very affectionate and loving to her husband, kind and loving to his children he had by a former wife, dutiful and tender to her aged parents, tender and loving to her brothers, sisters and other relations, compassionate to those under affliction, and ready to sympathize with them, charitable to the poor, and in an especial manner to those of the household of faith. She was in her conversation so adorned with a meek and quiet spirit, as made her lovely, and therein was very exemplary; as also in plainness of apparel, becoming her profession, and in using the plain language to all, and in calling the days according to Scripture, which, although by some it may be looked over but too lightly, yet is what many have witnessed the spirit of truth, which leads into all truth, to lead them into. She also hated deceit, and was more in substance than in show.

She passed the time of her sojourning here in fear, as one that had an eye to another country, namely, an heavenly; of whom it may be truly said, she was of the number of the wise virgins, whose lamps were burning, and so ready to enter with the bridegroom into the marriage chamber.

She was visited with a declining distemper several months before she died, and although much means were used for

her recovery, yet her distemper increased fast upon her, which she bore very patiently, and was resigned.

Some little time after she was taken ill, she had a prospect of her departure hence, which was pleasant to her, but she avoided speaking thereof to her husband, till a little before her end, lest he should be over-earnest in desiring her life, and said, 'Her Maker laid nothing to her charge, and that she was sensible he had regard unto her.'

At another time, to her sister, E. Vokins, she expressed her assurance, saying she did not question having a place in the kingdom.

At another time, she signified to her said sister her dear love to her husband, that she never could be displeased with him for any thing, and although his company was so desirable to her, she was very willing to give him up; and said she would have him mind his Master's business.

To a niece, of whom she had a tender and motherly care, she advised and desired that she would take up the cross while young; saying, it would be harder if deferred, and that she had been well rewarded since she took it up.

To her sister E. V. she expressed her satisfaction with her company in her illness, saying that she had been a great comfort to her since she came.

About two or three hours before she departed, being in prayer to the Lord, but her voice low, her niece asked her what she said; her answer was, she was speaking to her Maker.

About two hours before her departure, she said to her niece, 'Thou mayest think my affliction hard, but it is not; my Maker has dealt very graciously or mercifully with me, more than I can express.' Her niece asked her if she thought it would be harder; she answered, she did not think it would; adding, but if it should, she doubted not but her Maker would support her under it. And when her said niece asked her where she would have her dwell, her answer was, 'Where it may be best for thy soul.'

About one hour before she died, she said, 'Be sure to remember my dear love to my brother John, and to all friends.'

Afterwards, she said to her husband, 'O my dear!' which were the last words that were heard; but lifted up her dying hands and eyes as a sign of her breathing to the Lord in spirit, and so departed this life, and entered into everlasting rest with the Lord.

She died the 26th of the Second month, 1713, and was buried from Horslydown meeting the 30th of the same, and divers living testimonies were borne on that occasion. Aged about thirty-four years.

ELEANOR PERKIN was born in the parish of Hemsterly, in the county of Durham, and at the age of seventeen years was convinced of the truth. She was of a sweet and innocent conversation, and of a meek and humble spirit, desirous to be conversant with such as feared God.

She was taken ill the latter end of the Sixth month, 1713.

In the time of her illness she was much resigned to the will of the Lord, whether to live or die. A friend asking her whether she desired to die rather than to live, she answered, 'I desired that long since.' Again she was asked if she had any trouble upon her mind about any thing; she replied, 'Nay.' Then it was queried of her whether she thought she should be accepted of the Lord; she answered, she hoped she should; and supplicated the Lord in a heavenly frame of mind, to the reaching of the standers by, and the Lord's goodness and presence were felt and witnessed; and she desired those present to be ready when the Lord called for them, saying, 'You know not whether he may call at midnight, or at cock-crowing, or at dawning of the day.'

One time, being under great affliction, she said, 'Lord, give me ease, and grant me patience;' which in a little time she received, and she made her acknowledgment to the Lord for the same, saying, 'O Lord, when I get any ease, it comes from thee.' A relation of hers being by, desired a book to pray, or read prayers by her, to whom she answered, with respect to prayer, that it was beyond books. She spoke of the goodness of God, and what he had done for her, saying, 'I desire I may praise him while I live.' And to her sister she said, 'I desire thou mayest be a good child, and the Lord will love thee; for the Lord loves all that draw near to him.'

One evening several of her friends came to visit her, and sat down in silence waiting upon the Lord; in which time his presence was wonderfully felt and witnessed among them, insomuch that she, with several others, were broken into tears and sweet harmony, with some words she uttered, which were not noted. A friend then present kneeling down to prayer, supplicated the Lord for her.

After one had taken leave of her, Eleanor said, 'My dear friend, the Lord be with thee and with me. Oh! that I may praise him whilst I have a day; for he is worthy, for his great mercy and kindness this day. Truth is precious: Oh! that every one would come to it, and that many would come and taste of it. Oh! that I may take straight steps whilst I am here; for good is the Lord: he hath been very good to me all along. Oh! that many were partakers of his goodness; for the Lord hath been wonderfully good to me. Oh! what this truth is, that many may know and be partakers of it, and that we may honour the Lord, for he is worthy; he is worthy of all honour. The Lord was never so good to me as now. This was a good opportunity.' With many other words, which, by reason of her weakness, and her voice being low, could not be well understood; but she remained sensible to the last, and on the 8th of the Eighth month, 1713, she departed this life, and was buried the 11th, at Raby, in the county of Durham.

RICHARD KINMAN, an ancient friend, who was truly owned and in unity with his friends, and of an upright and blameless life and conversation, and loved the truth, and sometimes bore testimony to it in meetings.

A little time before he departed this life, he said, 'I know my Redeemer liveth, and that he hath done that for me none else can do; and I believe it will be well with me.' With which testimony friends declared their unity.

This, though short, is published to show how this honest ancient man retained his integrity, died in the faith, and obtained a good report. He died the 23d of the Tenth month, 1713, at Bishampton, in Worcestershire. Aged seventy-two years.

SUSANNAH GARTON, widow of William Garton, late of Ifield, in the county of Sussex, was one who in her young years received the blessed truth in the love of it, and walked faithfully therein to the end of her days. It may be truly said she was a mother in God's Israel; a preacher of righteousness in her day, not so much in words as in life and conversation; though it pleased the Lord, towards her latter days, to bestow on her a gift of the ministry, which, though small, was very sound and acceptable.

She was always of a meek and lowly mind, not esteeming herself upon, or because of, any service she was found in; but was humbled in thankfulness to the Lord, for that he had in any measure counted her worthy, and enabled her to be serviceable in the church, thinking no service therein too mean for her to be employed in. She was given to hospitality, was an entertainer of strangers, willing to wash the disciples' feet, took care of the widows and fatherless, and visited the afflicted. To do good and communicate, as the Lord had blessed her, she was not unmindful; for with such sacrifice she knew the Lord was well pleased.

She was also a cheerful sufferer with her dear husband for the testimony of truth, being often left to manage his affairs in the world, while he lay in prison for his testimony against tithes, and sometimes for meeting to worship the Lord. All which she bore and went through with great cheerfulness and zeal for the Lord, rather counting it all joy or rejoicing, that they were counted worthy not only to believe, but also to suffer for the Lord Jesus Christ's sake, whose love and favour was more than all the world, or the enjoyments that were therein. Therefore they did not reason with flesh and blood, but were faithfully given up to serve the Lord with all that he had blessed them with, believing the righteous should never be forsaken, nor their seed be found begging their bread, if they likewise followed their steps. Words are indeed too short to set forth the worth and value of such elders, who through faith and patient suffering have obtained a good report, and left a sweet savour behind them; of whom it may be said, though their bodies be dead their spirits live, and their memorial is sweet to the living and sincere in heart, who had acquaintance with them, who will in their hearts set their seals to this testimony.

This worthy woman was also a pattern of great plainness, and was often grieved to see and hear of the superfluity that abounded among some of the professors of truth, and the undue liberty they took, saying, 'It was not so in the beginning, for then there was nothing too near and dear to part with for truth's sake.' She was likewise much troubled to hear the needless vain talking, foolish jesting, and see the light and airy carriage among such, that were unbecoming our holy profession, saying, 'Time ought not to be so spent, for an account must be given unto God for all these things.' It pleased the Lord to preserve her out of such things to the end of her days, and it is not doubted but the Lord hath given her a portion among his redeemed ones.

What can be written cannot add to her virtue or happiness, but is written in fear and true love, with desire that those

into whose hands it may come, may be encouraged to hold on their way, and that drooping souls may look unto the Rock that followed the ancients, and was with them in all their tribulations. Unto which Rock they now sing praises, and render honour, glory and thanksgiving for ever. Amen.

It was the care of this worthy matron to walk circumspectly in the time of her health; and when it pleased the Lord to visit her with weakness, which continued and increased on her for about half a year, she was preserved in great patience, quietness and resignation to the will of God, often saying, 'It is preparation for my end, and I am well content; for the Lord hath given me many days. And if this had not come upon me, I could not expect to live long in this world.'

And although she was one of few words in her health, yet in her illness she wanted not for a word of advice to those that came to visit her, and it hath caused some trouble it was not taken from her mouth as it was spoken. She was much concerned for her grandchildren, and when any of them came to see her, she advised them to prize their precious time, saying, 'I was once young as well as you, or others, and delighted in the pleasures and vanities of this world. But the Lord in his love and mercy met with me, yea, he laid the axe to the very root of the tree, and made me willing to part with all my lovers, my pride and vanities, and become a fool and a gazing-stock to the world. But all was as nothing to me in that day, in comparison to the love and favour of God to my poor soul, that had long wanted peace with the Lord. In that day it was my care to accompany myself with those that I thought walked most circumspectly, and dwelt nearest the Lord in their spirits; and not to look out at, or take example by, those that were for most liberty, as too many now do.'

Then she in much thankfulness, said, 'Oh! it was a good day, a blessed day; a day never to be forgotten. My soul hath it in grateful remembrance before the Lord; praised be his

holy name for his goodness.' And in tears of joy she exhorted all to be faithful unto death, that they might obtain a crown of life.

Again, upon some coming to visit her, and asking her how she did, she answered, 'I am going a little before, and you must follow after : all had need to be faithful to the gift they have received. I never found that going to meeting barely would do for me. We must all be faithful according to what we have received, and there is no more required.'

Another time, a Friend of London being with her, she tenderly inquired after the affairs of truth, saying, 'How do Friends in that great city come up in good order and discipline in the church? Are they truly concerned to seek out the lost sheep, that they may be brought home again?' And when she took her leave of the Friend, she said, 'Farewell, I shall never see thee again in this world; but hope to have a part in that which is to come.'

She was preserved in great tenderness and brokenness of spirit all the time of her illness, and did often say to her friends that came to visit her, 'I do not weep because I see death approaching; for I cried to the Lord, that if any thing did lie in my way, he would be pleased to show it me: but I do not find any thing laid to my charge.' Another time, when some friends came to visit her, she, pouring out tears in a sweet frame of spirit, said, 'I believe that saying will be fulfilled on me, that those that sow in tears shall reap in joy.'

She also often expressed her great thankfulness, that the Lord should be so good to her, as to open the hearts of many to visit her in her weakness; and acknowledged the goodness and mercy of the Lord, saying, 'How wonderfully good is the Lord to me, a poor creature! What a gentle hand doth he lay upon me! How comfortably have I rested this night! What a mercy do I receive at the Lord's hand, in this my weak condition, that I can sleep so sweetly!' And with tears of joy she gave thanks to God for his great favour and

goodness to her, saying, 'I spend many hours in thinking upon the Lord and his goodness. I admire how people can lay them down and fall asleep, and not think upon the Lord, and see or consider how things are with them.' Sometimes she would signify her desire to be dissolved and go to the Lord; but it was in a resigned frame of spirit, saying, 'O Lord, grant I may patiently wait thy appointed time, knowing thy time is the best time.'

She often begged of the Lord, that he would give a double reward to her daughter, for the love and care extended to her: and her daughter being near her time, she was in great care for her: and afterward the child being brought to her, she cheerfully took it in her arms, kissed it, and said, 'I pray God bless it, and make it a good woman.' And afterwards said, 'I must go to my God.' She lifted up her eyes, folded her hands, and gave up her soul in sweetness to the Lord, without either sigh or groan, the 10th of the First month, 1714, and was buried at Charlewood, in Surry, her corpse being accompanied by many friends, neighbours, and relations. Aged seventy-nine years.

PHEBE DOUGHTY, wife of William Doughty, of Flushing, in New-England, was daughter to Sarah Taylor.

She was dutiful to her parents, and a great comfort to them, and from a child was mindful of eternity, meditated on the best things, had God in her thoughts, and would inquire the meaning of some Scriptures. She was never given to speak that which was not true. Many heavenly and weighty prayers she put up to God, who hears the contrite in heart, and he answered her petitions, to her great comfort; for she declared the Lord had given her assurance of her salvation, and death was no terror to her; and that she had rather die than live longer in this troublesome world; 'though,' said she, 'I have not wanted that which is

convenient for me. I have as dear a husband as a woman need to have, a tender mother, and a sweet child; yet it is better for me to go and leave you all; this is the best time; for I am going to meet my Lord Jesus.' And she said to her husband, some time before she died, 'My dear, we must part; it is made known to me: give me up freely.' And desired all about her to be faithful to improve their talents which they had all received from the Lord, and not put it off to a dying hour; for that is poor work. 'Oh! how hard a thing will it be, to die and want peace with God; but it is joy and comfort to me to depart this life; for it was said to me, after my great exercise, Thy peace is made; and I have nothing to charge myself with since.'

She desired her mother to tell her sister from her, the Lord had bestowed a great deal on her, and where much is given, much is required; and advised she might improve her talent, and not put it off till a dying hour, that is poor work; saying if she could see her poor sister, she would give her good counsel.

She spoke to others to the same effect, and uttered many weighty expressions in prayer, which were not noted down. The day she died, she said to her mother, seeing her weep, 'Mother, I leave thee my little son to take a delight in; take him as thy own, I give him to thee, and bring him up in the way of truth; to be sure in the way of truth.' She spoke of the goodness of God and his mercies to her, and declared her full satisfaction of her future well-being, often saying, 'Sweet Jesus,' and declared she was ready. And after she had been fervent in prayer, and therein desired the Lord to open the door for her, she said, 'Sweet Jesus, my trust is in thee.'

A few minutes before she died she kissed her mother, and desired her husband to kiss her, and bade them take care of the child: 'Now,' said she, 'I will go to sleep;' and so departed the 10th of the First month, 1714, the fourth day of the week, and was accompanied by many friends and

others to the meeting-house in Flushing, and after meeting to the burying-ground, near the market-house, where she was decently interred, the 12th of the First month, 1714.

TANER COSTARD, son of John and Ruth Costard, late of Amersham, in the county of Bucks, was of an innocent conversation, dutiful, loving and affectionate to his parents, religiously inclined from his infancy, and greatly delighted to read the Holy Scriptures, especially the New Testament.

He lived with his grandfather, and was brought up by him, and in his practice, being a physician. Though not in profession with the people called Quakers, yet this young man came to receive that holy truth professed by them, and to experience the work of it in his heart; as may appear by what he wrote in the time of his weakness, not long before his death, and by what he expressed to his mother near his end.

He likewise spoke several excellent things which were not noted; for he was indeed much devoted to the service of God in the time of his health, and very diligent to wait upon the Lord from a child; and when very young he learned to read in the New Testament, and often wept when he read of the sufferings of Christ.

A little before he died, his mother going to see him, when she came and had been by him for some time, she said to him, 'I am made easy and willing to part with thee, because I have satisfaction it will be well with thee.' To which he replied, looking on her gravely, and with a pleasing countenance, 'I know it will be well; I know it will be well; I know it will be well.'

And when he departed, it was observed to be in great stillness and sweetness, and those present felt the life and power of God in a large measure, to their great comfort at that

time, which was as an assurance to them, that it was well with him, and that the Lord took him to himself.

He died the 23d of the First month, 1714, and his corpse was accompanied from the meeting-house in Amersham aforesaid, by many friends and others who loved and esteemed him, and interred in Friends' burying-ground near the said place. Aged about twenty-two years.

REBECCA TOOVEY, daughter of Joseph and Rebecca Toovey, of London, aged about nine years, was a dutiful and pious child, a great reader and lover of the Holy Scriptures and Friends' books; of an innocent and wise behaviour and carriage, and her conversation was pleasing and acceptable. Though she was but a young plant, it pleased the Lord to endue her with a large understanding in things both natural and divine. She was comely in her person, virtuous in her practices, quick of apprehension, very just and equal in all she undertook, and never known to tell a lie or speak an ill word. She loved to go to meetings, and said it was sweet to her.

Some few weeks before her sickness she had been at a meeting, wherein she was very diligent and attentive to a Friend, who earnestly exhorted the children of Friends to make choice of the blessed truth for their portion, whilst they were in the enjoyment of their health, that they might be prepared for a dying hour. Whereupon this child was much reached and melted into tears, and after meeting she got apart to read, which was her usual practice.

After she was taken ill, she was in great pain; but her heart was filled with the incomes of the Lord's love and mercy, which caused her to utter many sweet and heavenly expressions.

She bore her great pain with much patience, and was observed to be fervent in supplication to the Lord, in a tender,

humble, and submissive manner. When her pain was sharp, she often cried out, 'Sweet Jesus, give me ease. Sweet Jesus, look down with an eye of pity upon thy poor, poor servant.'

Another time, being in great pain, she said,

Sweet Jesus, give me ease;
For mercy I do crave:
And if thou wilt but give me ease,
Then mercy I shall have.'

With many other pathological expressions not noted, which she uttered in deep supplication and humiliation; and then she said, 'O Lord, thou desirest not the death of a sinner; but rather that he would repent, return, and live;' adding, 'I know it to be so.'

Another time she said, 'Lord, if thou pleasest thou canst give me ease.' And again, 'Lord, thou wilt help them that love and fear thee. O Lord, remember thy poor servant, and give me a little ease.' And seeing the maid cry, she asked her what she cried for; the maid said, 'To see thee so full of pain.' To which the child replied, 'Do not cry; I shall be well in a while.'

Percceiving her school-mistress, R. Trafford, to be troubled for her, she said, 'Dear mistress, do not be troubled; there is a rest prepared for the righteous. There is no ease here, but there is ease in heaven.'

She also said, 'It is a sad thing to speak bad words, and to tell lies, which I never did.'

Near her end, she said to her maid, 'I wish thee well, and I shall be well.' Then naming her relations and particular acquaintance, she bade them farewell, and departed this life in a sweet frame of spirit, at Croydon, in Surry, on the 8th of the Fourth month, 1714, and was brought to London, and buried in Friends' burying-ground, in Bunhill-Fields.

JOSEPH GROVE, of Rotherhithe parish, in Surry, merchant, was the son of John Grove, of Mary Magdalen's parish, mariner and master of a ship, and for many years in the Barbadoes trade; and this Joseph Grove resided in the island of Barbadoes for many years, where, as well as since his return to his native country, he was of a sober conversation and good reputation, and a lover of truth and the friends of it, who kept their places therein.

In the latter part of his time, he was often indisposed in body, and much afflicted with pains, notwithstanding which, he was not unmindful of making his peace with the Lord; for a little before his departure, he said, 'I hope I have fought a good fight, and am waiting for the crown, which I doubt not at all but is laid up in heaven for me. Oh! how I long to be dissolved: to live indeed is Christ, but to die is gain.' Then speaking to his wife, said, 'My dear love, weep not for me; for I seek death with more pleasure than all the riches the Indies can afford. Thou hast been my love, but I have another lover, Christ Jesus our Lord; to him I go, and to him I recommend thee and my dear children: he will be a husband, a friend, a counsellor and helper, yea, all in all, if thou wilt cleave unto him. Seek, and thou shalt find; knock, and he will open the treasures of divine wisdom to thee, and by his mighty power thou wilt be preserved out of all such things that would spot and defile.'

Great was his concern for his children, insomuch that he would often say, 'Oh! that they may choose the fear of the Lord. I desire that for them more than all things here below; that is the best riches and the greatest honour.' And as his love was great to his wife and children, yet it was not bounded there; but said, 'What strong love have I in my heart for the servants of the Lord, and although I cannot be present with them at meetings, I often meet with the Lord in my solitary chamber; for ever blessed be his holy name. Oh! that they may love him, and then they must

and will love one another.' And frequently spoke to this effect.

He departed this life the 9th of the Eighth month, 1714, in the sixty-second year of his age, and his corpse being attended by many friends and others, was decently buried in Friends' burying-ground, near Barnaby-street, Southwark.

ESTHER CHAMPION, wife of Richard Champion, of Bristol, daughter of Joseph Palmer, of Flushing, Long Island, in America, was religiously inclined from her young and tender years, for the Lord inclined her heart to seek after him, and was pleased to be found by her. The Lord gave her a large measure of his Holy Spirit, and caused her, as she grew in years, to increase more and more in his eternal truth, and fitted and prepared her for his work and service whereunto he called her. And after some time he sent her to visit his people and churches, and to preach the gospel of peace and salvation by Christ, and declared his coming by his divine light and spirit in the hearts of all men, inwardly to teach them, and laboured to gather them to him, in order to their coming to know salvation by him. In this work she laboured in divers parts of America, viz., Rhode Island, Long Island, New England, the Jerseys, East and West, Pennsylvania, Maryland, Virginia, Carolina, &c. She had meetings in several places among many people, where there had been none before, and the Lord was pleased to bless her labour, so that many were gathered to the knowledge of his truth, and therein to worship him in the spirit of his Son, our blessed Saviour, the Lord Jesus Christ.

After she had travelled many thousand miles in the Lord's service, in the work of the ministry of the gospel in those American parts, she found for some years a concern, which so continued upon her that she could not with satisfaction

omit it, which was to visit some parts of Great Britain, but more particularly the inhabitants of London, at which place she arrived the 20th of the Eighth month, 1710, and had good service there, which many that were witnesses and sharers can testify.

She was a woman of a solid yet cheerful spirit, much abounding in love and true zeal for the Lord and his truth; and would express her great grief when there was any disorder or want of true love in any church, meeting, or family where she travelled, which was in divers parts of this nation.

The 23d of the Eighth month, 1714, in the morning, she complained of sharp pains in her breast and back, which continued most part of three days, and then the small-pox appeared, which distemper hath proved mortal to many of those parts where she was born.

She retained a sound understanding, and oftentimes spoke of the goodness of God to her soul, and by the aboundings of his love her heart was filled, and her cup made to overflow, to the comfort of those who were present.

She was freely resigned to the will of God, either to die or live, though she had inexpressible love to her husband and children, and desired, if she lived, to be farther serviceable to the church of Christ, yet said, 'The Lord's will, and not mine, be done.'

She often desired those who were present to love, seek, and serve the eternal God with all their hearts. And, speaking to Dr. Logan, said, 'Many good and precious opportunities thou hast in thy way of practice, if rightly applied, in seeing the advantage, inexpressible joy and comfort the Lord is pleased oftentimes, on a dying bed, to give and afford those who live in his fear; and on the contrary, the cries, bemoanings, and bitter bewailings of others, who have not improved and spent their time well in this world.' All which she desired him to improve; and further added, 'It is not a profession of religion only that will render men acceptable to God; but serving him in and by the assistance of

Jesus, the Son of God, the only Intercessor for man's salvation.'

She was then reminded of her great weakness of body, to which she replied, 'The Spirit of Christ in me, raises my spirit and strength to speak of his goodness, and praise his great and good name;' and added, 'All that man can do is but his duty: therefore the Lord, through his Son, our Saviour, the immaculate Lamb, ought to have the honour.' She desired the Lord would be a Shepherd to his people, as he had been and still was to her soul, who had given her to enjoy sweet pastures, and made her heart exceedingly to overflow; and that his staff and rod had been and still were her inexpressible comfort.

And as she frequently, in a sweet and heavenly frame, supplicated the Lord, so she did then, praising his eternal name for his goodness to her soul, and that she knew her Redeemer to live, and to be with her, saying, 'It is an easy thing to talk of death; but it is an inexpressible comfort to be prepared for a dying hour, and to meet death, when it appears, cheerfully; as I now do, by the help of the same Jesus, my Saviour, who suffered without the gates of Jerusalem.' Then she prayed very fervently for the return and repentance of those that run into a loose and libertine spirit; and that the glory of God might appear in a particular manner to the inhabitants of this great city; and that God's church might be preserved in perfect peace, as a light to the beholders. She also prayed very earnestly for the young generation, that the Lord would incline their hearts in their visitation, in the days of their youth, to seek and serve him, before it was too late, as he had done to her soul in her early days; for which, said she, I have cause for ever to admire his inexpressible love.

She bore the extremity of her distemper with more cheerfulness and discretion than was common, with a continual resignation to the will of God.

A few hours before her departure, she said her time in

this world was nearly spent, and cheerfully desired her husband to resign her up into the bosom of her blessed Saviour; and requested her husband to live in God's fear, and serve him faithfully all his days. She signified her satisfaction in their coming together in marriage, and declared that the same power which engaged and united their spirits, now called her home to God.

Then she spent some time in holy supplication to God, although she was very weak in body, yet fervent in spirit, and she earnestly besought her heavenly Father, that the brightness of his day might appear abundantly in his people and churches all the world over. Then embracing her husband, took her farewell in the Lord Jesus Christ.

Then she sent for her husband's two children, (whom he had by a former wife,) whom she affectionately loved and treated as tenderly, whilst she lived with them, as if they were her own, embraced them in her arms and took her leave, advising and desiring them, being of years of understanding, to seek, serve, and love the eternal God in the days of their youth. She declared to them the advantage they would receive thereby, and recommended them into the hands of God, desiring he would preserve them out of the evil of the world, whilst they were therein; and fervently prayed that they might be the Lord's servants all their days; and desired them to be dutiful to their father, observe his advice, and love their little brother and sister. Her two children being young, she took them in her arms and affectionately embraced them, and desired the Lord would take them, with the two elder, to himself, when their time here shall come to an end.

Then she sent for some of her servants, to whom she gave good counsel and advice, recommending and exhorting them to love, serve, and fear the great and good God in the days of their youth, and whilst they had strength, signifying the advantage they would receive thereby. She also gave them in charge to take care and discharge their trust to her children whilst they were with them; and those of her servants

that were not present, she desired might be acquainted with her advice to them.

She also signified her heart was filled with the love of God, in which she again desired the prosperity of his church and people.

Her speech beginning to fail, she said, 'I desire my dear love in the Lord Jesus Christ may be remembered to all my relations and friends that ask after me, even in the same love (said she) that now makes my heart to overflow : ' and then declared her satisfaction of going to her eternal rest, and again embracing her husband in her arms, and in the bowels of her Father's love, sweetly took leave and bid him finally farewell, and soon departed this life, as quietly as one that sleeps with much sweetness, in Bristol, the 3d of the Ninth month, 1714, after eleven days' sickness, and was interred in Friends' burial-ground of that city. Her love and labour in that city, in the work of the word of life, had been large for her time, and in the parts aforesaid ; in which she was blessed of God, and made successful to the good and comfort of many.

She was a virtuous woman, of a sound judgment, and very quick understanding, abounding in true love and zeal for the Lord and his truth ; solid and grave, yet of a cheerful disposition, greatly desiring the good of all people, and that they might come to the knowledge of the truth, live therein, and enjoy peace and acceptance with the Lord.

She was a faithful minister of the gospel of peace, a good, virtuous, and affectionate wife, a tender mother, a loving mistress, a true Friend, and of an exemplary conversation in holiness and true piety.

DANIEL TAYLOR, of Bridport, shopkeeper, was convinced of the holy truth in his young days, about the nineteenth or twentieth year of his age, and received it in the

love thereof. Through its work and power in him, he became a very solid, grave, religious man, greatly serviceable in the church of Christ, and exemplary in his life and conversation, adorning the doctrine of God our Saviour, by walking as became his holy profession, of which Jesus Christ is the apostle and high priest, until the Lord whom he loved was pleased to take him to himself.

In the time of persecution he was a cheerful sufferer for the testimony of truth, both by imprisonment and spoil of goods, which he took joyfully, whereby he became a strength to his brethren, who were fellow sufferers with him : for he could pray for his enemies, and had love to all mankind, and desired their salvation, knowing it was the will of God.

And God blessed him with outward substance, with which he honoured the Lord, and liberally, with cheerfulness, gave great part thereof to charitable uses, as by his several gifts and legacies appear.

He was a great friend to the poor of all sorts, and had a tender regard to them, amongst whom he will be greatly missed, as well as in the church.

His sickness was but short : he kept his bed but a few days before his departure. In which time he was sweet in his spirit, and had near access to the Lord, and in much humility said, ‘O thou great Jehovah, in whom is everlasting strength, my soul praises thee, and all that is within me blesses thy holy name.’ Again, with more not noted down, he said, ‘My soul praises thee, and my spirit magnifieth thy holy name :’ — He added, ‘My love, in the Lord Jesus Christ, is to all friends ; I am in love and amity with them.’ Being apprehensive his departure drew near, he took his solemn leave and farewell of both his relations and friends who came to see him, praying for them, and gave wholesome counsel and advice to several ; particularly the young generation related to him, and likely to survive him in this world.

And being content in the will of God, which he prayed for, and was answered in, he died the 7th of the Ninth

month, 1714, in the seventy-third year of his age, and was honourably buried the 12th of the same, in Friends' burying-ground at Bridport, his corpse being accompanied to the grave by many of his friends and neighbours, and testimony given to truth, both at the meeting and grave, on that solemn occasion.

JOHN THOMPSON, late of Crook, in the county of Westmoreland, was very early convinced of the blessed truth, in the year 1652, by that eminent minister of the gospel, George Fox, at his first going into those parts.

The said John Thompson had been seeking the way of the Lord for several years, and when his understanding came to be opened by the light of Christ, to which he was turned, he was convinced of the truth and way of the Lord, and his soul greatly rejoiced that the day was broken forth, which let him see the dry and empty forms, and lifeless religion he had been in. And although he had been strict in profession, he then saw by the light of Christ, there was abundance of things which were not agreeable to the mind of the Lord; and the righteous judgments of God he found to work in him, in order to redeem him out of those things. Notwithstanding he saw the way was strait, and the sufferings many, which he was likely to meet with, yet through the work of the power of God, he was made willing to bear and go through all, even cruel mocking, buffetings, revilings, imprisonment, and spoiling of goods, and rejoiced that the Lord made him willing to suffer for his name's sake.

He was zealous for the truth against that libertine spirit, which opposed the discipline and good order of the gospel, standing as a watchman upon Sion's walls, having a clear discerning of many things that might creep in to eclipse her glory, under whatsoever pretence they might appear. And

as the light made them manifest, it placed judgment in the wisdom of truth upon the transgressor.

After some time the Lord was pleased to open his mouth by way of testimony for his blessed truth, in which he faithfully laboured; and though he never travelled much abroad, yet his ministry was reaching and refreshing to those who heard, and edifying to the churches where his lot was cast.

He was very tender towards that which was good, in the least appearance of it; but very sharp against that which was evil, especially against those who professed the truth, and were not faithful in that testimony truth had called them to bear, but gave way to a libertine spirit, and were not willing to bear the cross. His spirit was often grieved with such, and he was made sharply to reprove them, being much concerned for their good, and also for the honour of truth; often saying that those who professed the truth and walked contrary to it, were the greatest enemies truth had, being a stumbling block in the way of others.

He suffered long imprisonment upon the account of his testimony against that antichristian yoke of tithes, and also great spoiling of goods by fines imposed on him for his testimony to the truth; all which he bore patiently, and underwent with abundance of pleasure, having a regard to the recompense of reward which would follow.

He stood valiantly through all those days of tribulations and sufferings, after which he lived to a good old age.

He was visited with sickness the 11th of the Third month, 1715, and though his pains were great, yet he bore them patiently, often saying that in a little time all would be well. One asked him how he was; he replied, many being present, 'I am very weak of body and full of pain, and it seems to me, as if my stay here must not be long: but I have had a long time here, and the Lord hath been very kind to me beyond what I have desired or deserved; but all is well. The Lord's power is over all, and there is no guilt, no condemnation, nor bar between the Lord and my soul's peace;

but the pure holy Seed reigns over all, and I feel life spring up into dominion, and my heart is comforted among you, my dear friends.' Then he continued quiet, enjoying peace with the Lord.

Thus he sweetly finished his course the 26th of the third month, 1715, at the house of James Wilson, and was buried in a decent manner the 29th of the same, in Friends' burying-ground at Kendal; and though his earthly house be dissolved, yet we are satisfied he hath a house with God, eternal in the heavens. Aged eighty-seven years.

SAMUEL WALDENFIELD, late of Bush-hill, in the county of Middlesex, died the 7th of the Eighth month, 1710, at his own house.

He was born about the year 1652, at Edmondsbury, in Suffolk, and after lived at Sudbury, in the said county. He was religiously inclined in his youth, and sometimes a hearer of the Independents.

About the year 1670, or '71, he was, by the word of life, convinced of the blessed truth by that eminent minister of the gospel of our Lord Jesus Christ, Giles Barnardiston, and received it in the love thereof, and came to be obedient thereunto, and to know the work of it upon his heart, and by keeping to the teachings of the grace of God, came to live a sober and a godly life, and was very zealous for the Lord, and his holy name and truth.

It pleased the Lord, about the year 1672, to bestow upon him a gift of the ministry, and the Lord called and sent him forth to proclaim the acceptable year of the Lord. He published the glad tidings of peace, and proclaimed liberty to the captives, by Christ, and for Zion's sake he could not hold his peace, for Jerusalem's sake he could not rest, being greatly desirous that all might come to Christ the light, and that the abundance of the sea might be converted, and the

forces of the Gentiles might come unto him. In the Lord's work he freely spent, and was spent, in true love and zeal for the Lord's name and truth, and the good of souls, travelling in England, Scotland, Ireland, Holland, and Germany, and by his powerful preaching of the word of life, and the Lord's blessing on his labours, many were convinced of the holy truth, and turned from darkness to light, and from the power of Satan to God, and were as the seals of his ministry.

He was loving and tender to those that truly loved and served the Lord, especially such, whether male or female, whom the Lord called into his work and service, to speak a word in season to Zion's travellers, and to comfort those that mourned.

In the year 1684 he married and settled in London, and continued faithful and diligent in the work he was called to, and suffered for his testimony by imprisonment, &c. But when at liberty he was frequent in travels as before said, and visited the churches of Christ in most of the counties of this nation, and much in the east parts thereof. His labours of love and service were well received abroad and at home, and by his grave, solid, and exemplary conversation, he adorned the doctrine of God our Saviour, and walked as became a minister of the gospel, and that holy profession he made, of which the Lord Jesus Christ is the high priest and apostle.

He was humble and merciful, very considerate of the poor, ready to every good work, and to communicate he did not forget. He was, in the Church of Christ, an elder worthy of double honour.

About the year 1706 he left the city and dwelt at Bush-hill, being often not well in health; but when he was, and not engaged in travels, or other services on truth's account, for the ease of Friends, he constantly attended the meetings about where he lived, and his testimony was clear, living, and effectual, and reached the witness of God, both in Friends and others.

He also was very tender to the newly convinced, and ad-

ministered suitable advice to their several states, as a nursing father, and encouraged all under a right sense.

He had a more than ordinary concern in testimony, to press and exhort to such a good life and conversation, as becomes our Christian profession, often signifying that coming to meetings, or pretence to religion, and professing Christianity, was of little value, without the life and conversation were agreeable.

He often expressed himself to this effect, that the pride, liberty, and ill conversation of too many under the profession of truth and the Christian religion, were a great grief and exercise to him, and the sins and miscarriages of such administered to him much sorrow and affliction. He was under great exercise of spirit for the prosperity of truth, and that the testimony thereof, in all the branches of it, might be duly kept up; and that all looseness, pride and haughtiness, and that libertine spirit that would lay waste the heritage of God, might be discouraged and suppressed; and that none might take upon them to be rulers in the church but men of truth, men fearing God, and hating covetousness.

This concern grew upon him for several years to the end of his days. So that he zealously exhorted as aforesaid to a holy and righteous life, and all to be just and true in all their concerns amongst men: in which he was exemplary in his practice, being a man truly religious, and of an innocent and virtuous life, full of love, good nature, and good works, punctual to his word, just in his dealings, a fair trader, chosing rather to suffer injury than do any wrong.

He was a bright ornament to our holy religion in his conversation, and thereby great reputation was gained to truth and Friends, among both rich and poor, with whom he was concerned. The poor loved him, to whom he was courteous and charitable; and the rich esteemed him greatly for his prudent and innocent behaviour; so that his company was acceptable and much desired by them. Many who had entertained a mean opinion of Friends as a people, since their

acquaintance and conversation with him, have other sentiments of them : and as he was beloved in his life, so his death was generally lamented.

He hath left so good a name and savour behind him, that his memory will not be easily worn out, either among his friends or others.

He was ill about two months before his decease ; and, although he was often in great pain, he bore it with wonderful patience, and was frequently very cheerful, though his end drew near. The sting of death being taken away, death was not terrible to him ; often signifying all was well with him, and in much tenderness said, ‘ I have done the work of my day. I have peace of conscience. I have wronged no man. I have received a great deal of wrong and injury, but I forgive them all, and I desire the Lord may forgive them also. I die in charity with all the world.’

Another time he said, ‘ What a brave thing it is for Friends to dwell in unity. Here we can sit together as the children of God, the church of the first-born, whose names are written in heaven. Truth is what will endure for ever, and be comfortable to the children of men, and the Lord will exalt it, and make Zion a quiet habitation, and Jerusalem the praise of many generations. He will exalt his truth and name in the earth, and will bring down that which would oppose his work, and will purge them out of the church who are exalted, and setting up self, and ruling in their own will and spirit. The Lord will do it all away. I have endeavoured to live inoffensively towards God and man. And now I have no occasion to repent that I have endeavoured to live well ; and as I have nothing to boast of, I have no occasion to complain ; all is well.’

Many more sweet expressions, in a tender, heavenly frame of spirit, very affecting, he uttered to those about him in the time of his sickness, that were not noted.

He continued in a sweet, composed frame of spirit and resignation of mind to the last, and departed in great peace

the 7th of the Eighth month, 1715; and no doubt is in eternal rest, receiving the reward of his many faithful labours and services for the truth, for the promotion of which, as by the account he kept, his travels to the year 1700, were nearly forty thousand miles; besides his travels from the year 1700 to 1715, in which he died, were also very considerable.

His body was brought to London; and being greatly beloved by people of divers professions, his corpse was attended by a great company from Devonshire-house meeting-place, to the burying-ground belonging to his friends in Bunhill-Fields, and there he was honourably interred.

JOSEPH WELSH, of Chesham, in the county of Bucks, was born at Aylesbury, in the said county, in the year 1651, and was convinced of the truth in 1674. It pleased the Lord to call him forth in a public testimony about 1676, and he became a faithful labourer, and serviceable in the work of the Lord in Chesham, and other adjacent meetings, though for some years past he was disabled by infirmities of body.

He was a diligent frequenter of meetings on other days as well as the First-day. He was also a promoter of good order in the church, and so continued to his end. His testimony was attended with life and power, to the comfort and satisfaction of the hearers.

A few hours before his death, he declared the Lord hath a great work to do in the earth, and that it would go well with the faithful, whom the Lord would hide in the hollow of his hand.

This honest man was a loving husband, a tender father to his children, and a lively minister.

He departed this life the 11th of the Eighth month, 1715, and was buried in Friends' burying-ground at Chesham, the 16th of the same; being accompanied by many Friends, and others.

Aged about sixty-three, and a minister about thirty-nine years.

SUSANNAH SAUNDERS, late wife of Edward Saunders, of Clifton, in Bedfordshire, was one whom the Lord called and sent to labour in the ministry of the word of life, by which she was fitted and qualified to labour in true love for the good of souls, and left her husband and tender children to preach the gospel freely, and to visit the churches of Christ in divers parts of England, Wales, and Ireland. And her visits were serviceable and acceptable, and her conversation was as became the profession she made.

She landed in Ireland with her companion, Benjamina Padley, on the 10th of the Fifth month, 1715, and travelled in many parts of that nation, visiting most of Friends' meetings there. On the 31st of the Seventh month, 1715, they came to Lurgan, and having been at some meetings in that town, on the 8th of the Eighth month went to Raffer Island, and the next day were at a marriage at the house of Jacob Wilson, where the said Susannah Saunders went with some difficulty, being ill; but the Lord was pleased to enable her to bear testimony for him. She afterwards was at a meeting ten miles further; and the Lord was with her and strengthened her; but when the meeting was over she was very ill, and finding herself much out of order, her companion desiring her to go back, she consented; yet went to meetings as long as she was able.

On the 26th she was at a meeting, where she was engaged in testimony to the great satisfaction of Friends; for the Lord gave her suitable ability to do what he required of her, which she did perform to the honour of his name. But after this she weakened much, and her bodily affliction was great, which she bore with much patience and resignation to the will of God, and often declared she thought she should not return home; yet said, 'I am easy and resigned, and have endeavoured to discharge my duty according to my small measure, and have been freely given up to spend and be spent for the gospel's sake, and the Lord hath been good to me. I pity my dear husband, and often think on him;

but hope he will be enabled to bear his exercise. My poor little babes will miss their mother; but I commit them to him that gave them me, who I believe will take care of them. The Lord took care of me when I was tender in age, and he hath been good to me from my childhood.' She advised her companion to faithfulness and watchfulness, and reminded her of the goodness of God which she had been a partaker of; and was fervent to the Lord for her preservation; and that she might give her up freely to the Lord's disposing hand; and that he might endue her with patience to bear her exercise; and in a very tender and sensible manner expressed herself, saying, 'I have a secret hope it will be well with me.' Then said again, 'Freely I resign myself into the hand of God:' and she returned thanks unto him for her preservation.

Another time, several friends being present, she said, 'There is great satisfaction in an easy mind. I have great peace in that I have been faithful. I have not spared this piece of clay; but while I had strength I have been willing to answer what I was called to: and now it seems as if my time was nigh at an end.'

At another time she said to her companion, 'The Lord has been good to thee; be faithful, for it is good to have an easy mind.'

One night she seemed as if she was nigh to depart this life; her companion being in sorrow, she took her by the hand, and said, 'Dear child, give me up freely, and have thy eye to the Lord, and he will be with thee, and give thee strength. He has been with me, and I can say it is a good thing to have a clear mind at such a time as this.'

Again, 'How vain are men to be so taken up with the concerns of this life, and seeking to get riches in this world. What is this world worth? It is not worthy to be compared with the joys of heaven; they that are faithful to the Lord will have their reward. I am now glad that I served the Lord, for I feel the peace and satisfaction of it, and find

nothing, but all is well. I cannot say when I shall go, but it seems as if it might not be long; however, that is in the hand of the Lord, and I am resigned whether in life or death.' Much more she said to them that were about her, exhorting them to fear the Lord, and to seek a portion in the truth, which, she said, would be more to them, when they were about to leave this world, than any other enjoyment.

Another time she said, 'The man is blessed whose God is the Lord.' Again, 'It is a good thing to have the mind truly stayed upon God, they shall be kept in perfect peace: a great mercy! a mighty privilege!'

Another time, being very ill, and to appearance nigh unto death, her companion being sorrowful and loth to part with her, Susannah took her by the hand and kissed her, saying, 'Dear child, why wilt thou hold me? let me go, and do not be sorrowful, but keep to the Lord and he will preserve thee. Farewell. Be good and do well, and the Lord will bring thee through all. Thou hast yet some light afflictions to pass through; but be not discouraged; nor look at what may seem mountainous, but be watchful and look to the Lord, and that hand that hath hitherto helped thee, will help thee.'

She said to friends, 'Dear friends, love truth, it is excellent, it is above rubies. Oh! it is precious, it is above all things, it makes a death-bed easy. I am glad my lot is cast in this place, with a couple of young plants that love truth; keep to it, and it will make you noble. Dear landlady, farewell; the blessings of the everlasting hills be upon your heads; the Lord bless you and make you serviceable in his church.' Then speaking of her illness, said, 'All that I crave now is patience, that I may hold out to the end, that I may not dishonour the Lord: the honour of his name has been as dear to me as my life.'

A few days before she died, several friends came to see her, and after some time her mouth was opened amongst them in a sweet exhortation to love truth and keep to it,

and to be watchful and to keep to the Lord, and not let their minds be too much after the world: and testifying of the goodness of the Lord, she committed them, with her own soul, to his protection, giving honour to his name. That night she was very ill, and said, 'It is hard work to leave this world; one had not need have anything else to do,' or to that purpose.

Next day, being First-day, she was very much weakened, and some friends coming in that evening to see her, she said, 'I am glad to see so many of you, I did not expect to be here so long. I am long a dying, it is hard work to die.' Then friends sitting in silence a while, she exhorted them to faithfulness and diligence, and to love truth, and to seek the honour of God, adding, 'Oh! that the youth of our age would love truth, and seek the Lord, and serve him in their youthful time: they will have the benefit of it. It would be more to them than all the world. But many of them are careless, and contenting themselves with a profession, and that will do nothing for them. My soul hath often mourned for the youth of our time, and I have been under great travail of soul, that they might come to fear the Lord; but there are many of them that grieve the Lord, and are following the pleasures of this world. Friends, love truth, and it will make you noble. Oh! that the elders would love truth: there are elders that love the Lord, and they are a comfort and a strength to the youth that fear God, and to one another; they are as joints and bands that cannot easily be broken, my soul loves them. Seeing it was the will of the Lord to visit me with weakness, so that I am not likely ever to see my habitation again, I am thankful my lot was cast in this place. Dear friends, keep near truth, and it will keep you in a trying time; for there is a trying time approaching, in which there will be great desolation.' With much more to the same purpose.

She often spoke of the goodness of God to her from her very childhood, and enumerated his favours, and acknow-

ledging his care, said he had been a tender Father to her, and she believed he would be so to hers. Her affliction being very great, she besought the Lord, in an humble frame, that he would be pleased either to relieve her or release her, or to give her patience that she might not murmur. Then looking on them about her, said, 'It is hard work to go out of this troublesome world.'

About four days before she died she wrote to her husband, wherein she signified that she weakened daily, and that the Lord by his divine hand had wrought a willingness in her to spend and be spent for his name's sake, and that she felt sweet comfort, quietness and content, 'which,' said she, 'out-balance all things else. My dear, I fervently desire the Lord may be with thee, and bring thee to a resignation. Stand faithful in every branch of thy testimony for the blessed truth; thou wilt have the comfort of it. Dear heart, if I should never see thy face more, I desire thee to take care of our tender babes, and bring them up, as much as in thee lies, in the fear of the Lord. I have been deeply bowed on their accounts, am fully satisfied, if they live, the Lord will visit them in their tender years, and it seems to me as if my dear Susannah may tread in many respects, in her mother's steps. The Lord preserve her, and bring her to choose him for her portion; then it will be well, and she may be serviceable when my head is laid in the silent grave. My dear little boy, if he grows up, it will be hard for him to submit to the yoke, yet I secretly hope he will in time be made to bow, which is some satisfaction to my mind. I must commit them to the tender care and protection of Him who gave me them;' with more not abstracted, which she concludes in entire love, his affectionate wife, &c.

The day she departed, sitting in a chair, the pangs of death being upon her, she desired to lie down, which she did, and waited for her change; and R. H. being there, was concerned in supplication for her. When he had done, she said, 'There is a divine hand has laid some hold at this

time,' and so went on sweetly, declaring of the goodness of God, and desiring her friends might be faithful, warning them of the judgments of God that were near to be poured forth upon the nations, and exhorted them to flee to the Lord, who would be their defence and strong tower in the time of distress. And having spoken much of the wrath of God that was ready to break forth, exhorted Friends to abide upon the rock.

Then she broke forth in a sweet manner, setting forth the glory of the kingdom of Christ, that the Lord, after he had punished the nations, would exalt the kingdom of his Son, and set him upon his holy hill of Zion, and all nations should flow unto him, and he should exalt the sceptre of his righteousness above all sceptres, and his kingdom above all kingdoms. Then blessing God for his preservation and mercy towards her, and for the assurance given her that it would be well with her, she said, 'I have not sought a name or fame among men; but have discharged myself faithfully in the sight of God. I have not desired to appear in show what I was not; but to be in substance more than I appeared to men. And it was neither for honour nor esteem that I left my dear husband and tender babes; but that I might answer the will of God, and in a concern for the promotion of truth and the honour of God.' She desired the Lord would bless his people in that nation, and particularly that meeting and family where she then was, and reward friends for their love and care towards her.

She continued her exhortation to them to be faithful; again declared of the goodness and mercy of God; and so lay in a sweet frame of spirit, giving glory to God and magnifying his power, until her strength and speech failed. Then, lying still, she looked on those there with a pleasant countenance, as one who had a sight of the joys she was entering into; and about the 7th hour in the evening, departed this life, the 9th of the Ninth month, 1715, and was buried the 12th of the same, in Friends' burying-ground

in Lurgan, her corpse being accompanied by a large number of Friends and others; and there was a good meeting, in which the glory of truth was eminently manifested, to the tendering of many hearts, which was as a seal upon the spirits of friends, that it was well with her.

Aged about thirty-eight, and a minister eighteen years.

THOMAS WILLIAMSON, late of Bannerig, in Applethwait, in the parish of Windmoor, and county of Westmoreland, was born at Common, in the said parish, about the latter end of the Fourth month, 1633, of honest parents and of good report, and educated according to the manner of the Church of England.

He was naturally of a cheerful and free disposition, inclining in his youth to the vanities and pastimes, in which too many spend their precious time, though at that time he was very circumspect in observing those outward performances he esteemed religious duties. But in the year 1670 it pleased the Lord to visit him with some affliction of body, and to open his understanding to see the emptiness of all his former formal profession, and the vanities of his past life; and sorrow and distress took hold upon him for it, and cries and breathings were raised in him to the Lord, that he would show him his way, and he would walk in it. It pleased the Lord to answer his desire, and to convince him of the blessed truth, which he received with joy and gladness, before he had been at any meeting of the people called Quakers; and he gave up thereto according to his understanding.

About the latter end of the year 1673, his mouth was opened in a public testimony to declare the goodness of the Lord to him, and to encourage all to faithfulness, in which he was a good example, and a considerable sufferer for his testimony, both by imprisonment and spoiling of goods.

In the year 1678, he was imprisoned three months for

preaching truth in a steeple-house, and most of his goods were taken from him by some justices, on the Conventicle Act. He was not only fined for himself, but ten pounds laid on him for being present at a meeting held at Bownass, the 15th of the Seventh month, 1678.

His testimony he delivered in much plainness and simplicity. He was tender to the good in all, though sharp in rebuking that which was evil. He was a man who feared God, sincerely loved truth, and hated hypocrisy and deceit; sound in judgment, of a good conversation; just and honest towards all men; bold and valiant for truth upon earth; undaunted in suffering, rejoicing that the Lord had counted him worthy to suffer for his name's sake. He was zealous in his testimony against the payment of tithes, and those called church rates, for which he was a constant sufferer, and an encourager of others also to faithfulness therein; diligent in reading the Holy Scriptures, and in attending of meetings, as well those for good order in the church, as those for the worship of God, until by age and infirmity of body he was deprived of that privilege. He often said, 'The worship of God, and the good of the church, ought to be preferred before our business.'

He truly confided in the Lord, and gave this testimony on his dying-bed, that God had dealt bountifully with his soul, and had given him all he had need of, and that he had peace with the Lord, and his soul was returning into rest; with more words not noted.

He died the 22d of the Tenth month, 1715, and was buried at Kendal, the 25th of the same, aged about eighty-two, and a minister about forty years.

JOHN CLOSE was convinced of the blessed truth about the year 1705, and was very diligent in frequenting meetings, though it was through much difficulty at times, by reason of

his father's unwillingness and aversion thereto. Nevertheless, having a due regard to truth, he was preserved so blameless in conversation, that he not only gained upon his father to leave him to his liberty, but was likewise instrumental towards convincing his brother and two sisters.

After some time he received a gift of the ministry of our Lord Jesus Christ, in which he laboured faithfully and fervently, being sound in doctrine.

He travelled much in truth's service, visiting the southern parts of England divers times, as well as counties nearer home, and in Scotland, Holland, and Wales, being zealously concerned for the prosperity of truth and the promotion thereof. He was an encourager of the good in all, and careful to suppress every appearance of evil; very diligent in visiting the afflicted. His care over the church was great, his advice seasonable, his judgment sound; he was chiefly concerned for the honour of truth, and that Friends therein might live in unity, and be at peace one with another.

In the beginning of the Eleventh month, 1715, having drawings upon his spirit to visit Friends in Cumberland, he went with the unity of the brethren, and visited several meetings in that county. On the 15th of the same he was at Wigton, where he began to be ill. The next day he travelled to Holme meeting, where, notwithstanding his illness, he bore a faithful testimony, to the great satisfaction of Friends.

That evening he came to a meeting at Allonby; but his sickness increasing, he sat but a little time in the meeting, and signified in a few words he felt the goodness of the Lord upon his spirit, and his gladness thereof; and advised Friends to be faithful and steadfast in their love to God, and to do whatever they could for the Lord in their day and time, adding, he believed some in that place had not long to live in this world.

He took his leave of the meeting and went into his chamber, where he continued the most part of two weeks; but by

reason of his distemper, (the small-pox,) lying heavy upon him, he could not speak much without great uneasiness, yet he bore it with great patience. Whilst his speech continued, some friends sitting by him, he said, 'We had need to be prepared for our change; when sickness comes, we have enough to grapple with, and not to have our peace with the Lord to make then.'

He was several times exercised in prayer to the Lord, and at one time to this effect: 'Lord, thou who hast been with me in the deeps, leave me not to the end.'

The day before he died, being asked how he had rested, he said, 'I think I know when my rest will be; to-morrow morning, some time after the day be light;' at which time he died, being the 27th of the Eleventh month, and sixth day of the week. He was buried the 29th, in Friends' burying-ground at Allonby, in Cumberland, and his corpse accompanied by many Friends and others. And it is assuredly believed that he is entered into the rest prepared for the righteous. Aged about thirty-five, and a minister nine years.

WILLIAM GREENUP, late of Flatts, in Cumberland, was a worthy and faithful servant of the Lord, whose name remains among the living, and his service and footsteps may be exemplary to those that succeed him, to follow.

He was of great value and esteem, being an elder worthy of double honour, the Lord having committed to him a gift of the ministry, and his testimony was living and powerful. He was fervent in prayer, and his doctrine sound, delivered in the power and demonstration of the spirit, and to the edification and comfort of all the true and faithful among whom he ministered. He was greatly helpful to the meeting to which he did belong, in managing the affairs of truth, being zealously concerned for the keeping up, maintaining and

promoting good order in the church, and often advised Friends to faithfulness, and to keep up their testimony against undue liberty.

He laboured to preserve love and unity among brethren, and travelled for the promotion of truth in many parts of this nation, as also in Ireland, Scotland, and Wales. His labour and travail were, both in body and spirit, to bring men to the knowledge of the truth, and to be acquainted with the Lord, and to know their peace made with him.

Several were convinced by his testimony, and not only so, but became fellow-labourers with him in the ministry.

He was very careful and tender over those who were young in the experience of truth, and where he saw good inclinations to grow, would often encourage them to their great help and comfort, as several have good cause to remember. So that the loss of him is great, though his being taken away is his gain, being one that truly loved and feared the Lord, and was freely devoted to serve truth, and his heart and house were free and open to entertain friends. It pleased the Lord to incline his heart first to seek the kingdom of God and the righteousness thereof, in his young years, and as he gave up in obedience to the Lord, he increased his faith and knowledge; so that he was made able not only to believe, but to suffer for his name. And that which crowned his labours was, that he kept steadfast and faithful to the end.

He was sorely afflicted with a pain in his head for some months. Then it pleased the Lord to visit him with a sharp sickness for about three days, which he endured with much patience, as was observed by those who went to visit him, to whom he expressed his being freely resigned to the Lord's will, whether to live or die.

This good man departed this life the 4th of the First month, 1716, and was buried in Friends' burying-ground near his own house, at Flatts, in Cumberland. Aged seventy-five years.

RICHARD RANSOME, miller, late of North Walsham, near Norwich, in the county of Norfolk, was convinced of the holy truth about the year 1676, and to him, through the Lord's mercy, it was given not only to believe in God and in Jesus Christ his Son, but also to suffer long and hard imprisonment for his name's sake nearly fifteen years. He was faithful and zealous for the Lord, and the Lord was pleased to qualify, call, and send him forth freely to preach the gospel of peace and of the grace of God, and he attended him with his presence and power, and blessed his labours of love for the good of souls. He travelled much in England, Wales, Scotland, and Ireland.

In his travels in Gloucestershire, he was taken ill, and at Bristol, in the Ninth month, 1716, he took his bed, being visited with the small-pox; which, when he perceived, he said that as the Lord had carried him through the nation to this time, and now laid this distemper on him, he thought it was for his end. So he made his will, and desired a letter might be written to his wife and children. Considering the great distance they were from him, he had no desire of their coming to him; but desired his near and dear love might be remembered to them, with fervent desires to the Lord for their preservation in the truth, that they might be kept in true faithfulness and obedience to his requirements, and that in this their exercise they might keep in true patience and obedience to the Lord, who would keep and provide for them to the end of their days, as he had done hitherto.

He said to Friends at Bristol he was glad to see them, 'and that which makes me,' said he, 'more glad, is to find truth alive amongst you. Keep to truth, the pure truth, the unspotted truth, and that will keep you a clean people to God; keep to truth, and that will be over all:' and he prayed that the Lord would be with his young ones, whom he was bringing up.

Another time he said to Friends, 'Poor things! do you stand faithful for God and his truth. Be valiant for the

truth, and it will be a comfort to you. As it is given way to, it will come up into dominion and be over all. I know what I say. I have felt the comfort of it many a time, and do now to this very day.' Then he spoke of the meeting he had been at, at Thornbury, saying, 'I got comfort there; Friends were near to my life.' Also said, 'I am glad to see the Lord is at work. He is bringing forth a people that shall stand faithful to him.' After a time he kneeled down and prayed fervently for them.

On the second of the Ninth month he took his bed, and several friends came to see him, to whom he said, 'Friends, the Lord hath given me an understanding, and hath let me see many years ago, but more especially of late, why he afflicted his little ones. It is in order to drive them nearer home to himself; for the Lord is about to try his people. But, dear friends, be not discouraged; for though you may go through the fire, and through the water, the Lord's arm is underneath. My soul is a living witness of it, and I speak it for your encouragement, for Jesus carries his lambs in his arms, and leads his along into the low valleys, in green pastures of life, and to lie down as at noon-day, where none shall make them afraid. The Lord is faithful to all those that trust in him. Therefore be you faithful and not wavering; for those that waver are like the waves of the sea. There is a day coming, and will come, that shall try the foundations of all, young and old; and those that are not established on the rock shall be blown away: but the Lord is raising up some that shall stand as iron pillars for his truth, and shall not value their lives unto the death.'

Another time he said, 'Friends, I desire you not to look at any instrument, but let your trust be in the God of Israel, who shall keep and preserve you, as he hath my soul.' Then he prayed that the Lord would bless Friends in their meetings and in their families, and to comfort his afflicted wife and children, whom he had left behind, and

that the Lord would bless and preserve his little ones in this city.

Again, after a little silence, 'I have another word rises in my heart to speak to you all, and it is this: endeavour to delight in silence. Worship the Lord in the silence of all flesh. Retire in your own families from the clutter and hurries of business of the world, and wait upon the Lord in stillness; for the Lord will have a willing people.'

A friend expressed his concern that he should be so suddenly taken, and with such a dangerous distemper, he replied, in a very comfortable manner, 'I am well satisfied and content with the will of the Lord therein;' and further signified that he found nothing troubled him, and he was clear, and easy, and willing to die; and bid the friend give his dear love to Friends at Bath. And in a solemn and sweet frame, said, 'Farewell; if I never see thee more, be sure to keep to truth, and that will keep thee, and do not part with, or lose, thy sense of that for any thing whatsoever.'

Another time, not long before he died, he said to Friends about him, 'I am glad to see you, and it is a comfort to me this day; and I am well pleased that I was brought hither to die with you, and that I shall lay my bones with you at Bristol. I desire you (viz. Susannah Thurston and Susannah Parker of Thornbury) that you would be at my burial; it is the last office of love you can show me, and send for John Hodges and Henry Sanger.'

To some Friends who were going to meeting, he said, (this was not long before he died) 'The Lord be with you. the Lord be with you. I hope you will have a good meeting.'

Another time he said, 'I have made it my care to be obedient to what the Lord hath required of me, and in that I find peace and satisfaction. Peace on a dying bed is more than all, and I bless God, I can say in truth without boasting, I feel his peace. I am easy and freely resigned in his will, and have nothing to do but to die; for I have faithfully

discharged myself of what the Lord required of me, and am going to receive the reward of my doings.'

Friends taking their leave of him, he said, in a weighty frame of mind, 'Farewell, farewell, farewell in the Lord Jesus; for in him alone is it we can fare well.'

About half an hour before he died, he was raised up in his bed, and said to friends, 'What need have we to centre down in the night season, to feel blessed Jesus, sweet Jesus, heavenly Jesus to commune with us; for when he comes he puts an end to all roving and hurries which are in the world, with many trials, tribulations and afflictions, which rise not out of the dust. But dear friends, Israel's God will not leave his afflicted ones, for he will prosper his work which he hath begun, and ye shall see it as you are faithful; and here you shall be made witnesses that one hour in the presence of the Lord is better than a thousand elsewhere. For in the world are trouble, strife, animosities and contentions, as you may see; but all this will come to an end, as we keep in the patience and stillness of Jesus; for that will conduct us safely to our desired rest, where all sorrows will cease, and tears be wiped away; and that you may be preserved in true faithfulness, is the desire of my soul.'

In about half an hour after, he departed in peace, the 8th day of the Ninth month, about midnight, 1716. He was buried the 10th of the same month, in Friends' burying-ground in Bristol.

JOHN DICKINSON, late of Berkhouse, in Grayrig, in the county of Westmoreland, a few hours before his departure, some friends being there, said, 'I have taken an inspection into the course of my life, since the time of my conviction, and I have no ill thing to accuse myself with; for the fear of the Lord was before mine eyes, by which I was preserved. Only, said he, when I was set at liberty

from my imprisonment, I thought myself too eager for the getting of this world together; yet I have not to charge myself with oppressing any man; but what I have, I obtained honestly.' Then he said, 'I have great peace in that I have been faithful in bearing my testimony against the payment of tithes; for I could never either pay, or suffer any to pay for me, hating in my heart such hypocrisy.' And to friends by him, he said, 'Give up freely to come to week-day meetings, to wait upon God, to feel him to renew your strength; for when I had work and business, I could not be easy to stay from a week-day meeting. I felt the movings of truth to draw me, and set me at liberty from my outward employ; not only for my own growth, but that I might be exemplary to others.'

The quarterly-meeting at Kendal gave the following testimony, the 17th of the Second month, 1712, concerning John Dickinson :

'He was one whom the Lord was pleased to visit in his young and tender years. In the time of his apprenticeship he was convinced of the blessed truth, and afterward suffered great cruelty from his master for using the single language. And though his said master beat him often, to the loss of much blood, yet he bore it patiently, and did not shrink in his testimony which God had given him to bear; upon which occasion he expressed to several the great peace and comfort he had from God to his soul.

'Some time after his apprenticeship, it pleased the Lord to open his mouth in a powerful and living testimony, which was to the great comfort of Friends, and the edification of the churches of Christ where his travels were; which were mostly in several of the northern counties, and in Scotland; and divers were convinced by him.

'He was valiant for the truth upon earth, and did not turn his back in the day of battle; but suffered joyfully the spoiling of his goods, imprisonments, and other hardships, counting

the reproaches of Christ great riches; it being given him not only to believe, but to suffer for his name.

‘He was a man well beloved of his brethren, and always had a tender regard for the preservation of unity in the spirit of truth; a man very careful in answering his word and promise to men; just in his dealing, often advising Friends to be true to God, and then they would be just in their dealing with men: so that we have good ground to believe that his latter end was happy, and that he finished his course in peace with the Lord.

‘Thus far we found ourselves obliged in duty to revive the memory of our deceased friend, that those of succeeding generations may know how our ancients came to receive the truth in this latter age of the world, after a tedious and long night of apostacy; that those who succeed may walk worthy of the privileges they now enjoy, who are entered into the labours of the ancients, and reap the fruits thereof.

‘Signed at our Quarterly-Meeting at Kendal, the 17th of the Second month, 1712, by

‘SAMUEL PARRAT,
WILLIAM WILLIAMSON,
NICHOLAS BOOKE,
JOHN SKYRING,
JOHN JOPSON,

JOSEPH PEASON,
JOHN TOWANSON,
RICHARD SKYRING,
ROBERT THOMPSON,
JOSEPH ATKINSON.’

RUTH WILLAN, wife of Thomas Willan, of Sedberg, in the county of York, and daughter of Thomas Robertson, of Grayrig, in the county of Westmoreland, was educated in the way of truth, as professed by the people called Quakers, and was of an innocent life and good conversation, well beloved of her friends and neighbours, and lived in great unity. She was long troubled with an asthma, or shortness of breath, which she bore with great patience.

In the time of weakness, towards her latter end, she admonished her children to take the advice of good Friends, and be subject to their father, and to keep to plainness in their apparel, and not covet after high matters; for she never did; and that the Lord had blessed her, and had been good to her every way. She was resigned and willing to leave this world, as she signified several times. She also said at another time, when her husband, children, and several friends were present, who came to visit her, 'The Lord hath blessed us both inwardly and outwardly, and I dearly love my husband and children;' who were crying about her bed; and she said, 'My mind is taken off from all visible enjoyments.' She blessed God upon her sick bed, saying, 'I bless God's holy name for the many sweet and comfortable seasons I have had upon my sick bed.'

She was never heard to murmur in all the time of her weakness, but lay in a sweet and quiet frame of spirit. She was visited by many friends and neighbours, to whom she said, 'I am not able to express the goodness of God I have felt to my soul:' saying also, 'I am glad I have been charitable to the poor, and that I have done good in my day and time. I have the comfort of it now, and great satisfaction therein.'

She was a charitable woman to the poor, and took great delight to serve and entertain her friends.

A little before her departure, she told her husband she had a sweet dream or vision, and a sight of a glorious place she was going to; and that she should have an easy passage out of this world; and asked him if he thought she might continue another night. 'But,' said she, 'I am willing to wait the Lord's time, though I had rather be dissolved, and be with Christ.' Her husband said he hoped she might.

She was sensible to the last, and in the evening she departed this life very quietly, like one falling into a sweet sleep, and is at rest with the Lord for ever. She was aged forty-five years and six days.

RICHARD HINGSTON, a ministering Friend, of the town of Plymouth, in the county of Devon, being on a journey to visit Friends in Cornwall, was taken sick with a fever the 4th of the First month, at the house of Thomas Giddy, of the parish of Kea, being about forty miles short of his home.

In all the time of his sickness he was endued with patience, and many times declared, 'I am content in the will of God, either to live or to die. To live a little longer for my family's sake, I could desire; but if the Lord be pleased that I must lay down my head here, I am content. I shall lay down my head in peace with God, and in love with all men,' adding several times, and upon several occasions, 'I have made it my business from my youth, to make my peace with God,' &c.

On the 8th day of the aforesaid month, his mournful wife came to see him, and he, lifting up his hands and eyes, said, 'I am thankful to God that it is our lot to see each other again. We came together in joy and in love, and so let us part. I desire thee and our children may live in the fear of God, and in humility, and you will never want.' His wife asked him whether he had anything upon his mind concerning his outward affairs; he answered her, 'Trouble me not about the world;' saying he had in the time of his health declared to her how things should be.

Several friends asked him from time to time how he did; his answer was, 'I am full of pain, and in hard labour: but I bless God, it is well with me as to my inward condition.' He declared how well it is to make preparation for death in the time of health; and how unfit poor mortals are for such a work in the time of sickness; with pretty much more to this effect not noted down.

On the 10th of the said month he quietly departed this life, and his body was decently buried in Friends' burying-place, in the parish of Kea, the 12th of the Eleventh month, and accompanied by many friends and others from divers

parts, where testimony was given relating to eternal life, to the great satisfaction of the concourse of people.

ALEXANDER CLARKE was by occupation a shepherd, whom the Lord visited in his youth, when given to pleasure and worldly delights, and begat in him a true hunger and thirst after the knowledge of God and his truth. He was drawn from the public ways of worship of divers that professed God and Christ, and from following those that said, 'Lo, here is Christ,' and 'Lo, there!' seeing by the light of Christ in his heart, that their lives and conversation were not agreeable to their profession; and he became earnest in his desires, to join with those whose lives and conversations were agreeable to that holy profession, of which Christ was the high priest and Apostle. And observing the lives and conversations of the people called Quakers to be agreeable thereto, he inclined to hear them, and to be joined to them; but was cautioned by those professors who knew him, to beware of the Quakers, telling him they were an erroneous and pernicious people, so that he became an earnest contender against them. Some time after this he went to hear them at Geddinton in the county of Northampton, and after at Wellingborough, where that zealous minister and servant of Christ, William Dewsberry, preached the gospel powerfully; so that Alexander Clarke was convinced, and became a frequent attender of friends' meetings, received the truth in the love of it, and waited upon the Lord in silence, and came to know the spirit and power of God to work in and upon him; and he became a faithful follower of him.

And when the Lord had fitted him for his work, and committed to him a dispensation of the gospel of peace, the word of the Lord came to him as he was following his flock in the field, and said to him, 'Be thou faithful, and thou shalt prophesy:' and indeed he did, and freely preached the

gospel of Christ. Though he knew not letters, he was well acquainted with the word of life, and he often reached to the hearers, and stirred up friends to feel life, and was instrumental to bring them to the feeling thereof, as they witnessed: to whom he would often appeal or say, 'Ye are my witnesses in the Lord, that I am his servant to serve you in love, and that I preach not myself, but Christ the Lord.'

He laboured in his Master's harvest nearly forty years; and a little before he died he gave friends who came to visit him much good counsel and Christian advice, which is not inserted, because not taken down in writing, and told them he had finished his course; and charged his family to love God and each other, and not to forget the Lord, saying, 'Grace teacheth us all;' which was the last sentence.

So this faithful servant of the Lord kept the faith, finished his course, and fell asleep in the Lord, and is at rest.

He died in the seventy-fifth year of his age, having been a minister forty years. Many friends attended his body to the burying-ground at Kittering, in Northamptonshire, where he was honourably buried.

CHRISTOPHER PEARSON, of Ulluck, in Cumberland, when he was a lad, went to a meeting of the people called Quakers, at Pardsay Cragg, in the said county, in the year 1656. But when he heard the messengers of the gospel of Christ declare the everlasting truth, who were sent of God to turn people from darkness to the light of the Lord Jesus Christ, through their testimony, he was convinced by the spirit of truth, and was thereby reprovèd for his vanity, and was reached by the Lord's power, and came to know the work of it, and to wait upon the Lord therein, to witness a being cleansed thereby, and his faith to stand in it; and so to experience the sufficiency of it. It was not only given to him to believe in the Lord Jesus, but also to suffer joyfully

for his sake the spoiling of his goods, and in his deepest sufferings he was supported.

A few days before he died, he said, 'The Lord hath been kind to me from a child, and hath done more for me than I could either ask or think : adding, 'I never turned my back upon an informer, nor ever wronged any man of one half-penny in all my life to my knowledge.' Then he advised his children to be careful, and said to them, 'Do no harm either to man or beast ; but do good wherever you come, as I have showed you an example.' He was a good neighbour, an honest friend, a loving husband, a tender father, a man given to hospitality, and careful to entertain strangers. The Lord was with him when on a sick bed, and his heart was tendered with a sense and feeling of his love and kindness.

A friend being by him, asked him how he did, and how he was satisfied ; he cheerfully answered, 'I am very well satisfied that all will be well ; for I find the Lord's mercies are great : but,' said he, 'I am in great pain, and think the time long till I am released.' Adding, to the friend, 'We have seen much since we were convinced. We have gone to the meetings in true humility, fear and plainness : and truth is what it was, and all that keep faithful to it will be kept by it out of all evil. I am glad to see my son settled, and I doubt not but he will stand up in my place ; I advise him to be a good neighbour.' This ancient Friend, being in great affliction of body, often prayed to the Lord Jesus, that he would remember him, and take him to his mercy, that he might be eased of his pains and this troublesome world. He kept his integrity to the end, and it is not to be doubted but he finished in peace. His corpse being attended by many friends and sober people to Eaglesfield, was there honourably interred, and the Lord's power was manifest among them, and the way of life and salvation proclaimed, with a warning to all to repent of their wickedness, and turn to the Lord, that they might be prepared for their final change.

STEPHEN MANNING, son of Edward and Alice Manning, of Edmondsbury, in the county of Suffolk, was educated in the way of truth, and was from a child of an innocent and upright life, zealous and constant in attending religious meetings, and went several miles to them on foot. He was a diligent waiter upon the Lord therein, and received much benefit thereby, in having his understanding enlarged, his strength renewed, and his heart filled with the love of God, who was pleased to put him into the ministry, and caused him to declare his everlasting truth, and to exhort the Lord's people in faithfulness to persevere in the way of the Lord, and to be diligent to wait on God, that they might live in and enjoy what they were convinced of. He was also zealously concerned to caution against pride and covetousness, and superfluity in apparel, and to beware of those sins, and the various workings of the enemy.

He was a meek, steady man, and lived in what he preached, being exemplary in his conversation, as became his holy profession.

He was also concerned that the orphans of poor Friends should be taken care of, and educated in sobriety and in the way of truth. Being sensible that in some places there was too much neglect, he wrote an epistle to Friends on that account, which Friends were well affected with, and read in the meetings which they had for that and other concerns, as taking care of the poor, &c.

He travelled into divers neighbouring counties, as Essex, and Norfolk, to London, and other places, and his labour of love was well received: but growing very ill and weak, he was unable for such journeys, and in his bodily weakness travelled and visited Friends in their meetings ten or eleven miles about. And when he could not go so far, he attended the meetings nearer, till he was so weakly he could not: then many friends came to visit him, to whom he declared truth, and said, 'I have desired to have a name among the righteous, and the Lord hath answered my request. I have served

the Lord faithfully, and have the answer of well done in my bosom.'

Several tender people, not called Quakers, came to see him, to whom he said, 'It is well with me, and the Lord will carry me through to my desired place. It is a brave thing to have a conscience void of offence towards God and men: there is heaven upon earth.'

He was a man of few words, but savoury; he had great love and large compassion towards those who had any good desires in them, and was tender to those whom the enemy, by his subtilty and their unwatchfulness, had drawn aside out of the right way, and often exhorted, that they and all might labour to have a possession in the truth, and said, 'A profession thereof only will not do.'

He bore his illness with great patience, to the admiration of those who came to visit him: he was truly resigned to the will of the Lord, whether in life or death. He acknowledged his dear and tender father and mother's care over him, and his brothers and sister's love, also friends and neighbours who came to visit him, and said to them, 'My peace is made. I have nothing to do, but to wait for my change, which I long for. I have served the Lord to my uttermost, and am sure of an inheritance with him, who is worthy to be served; he is a good rewarder.'

After a meeting several friends came to see him, and one friend spoke to him of his journey to Hopton, after which he was taken ill: he said, 'I cannot tell but it might weaken me, but I do not repent it, being in the service of truth.'

He exhorted friends to love and unity among brethren, which he delighted in, and said, 'There was a spirit getting in among the professors of truth, which sought discord; beware of it.' He also signified the judgments of the Lord were come, and coming in this nation, and said, 'Do nothing whereby to cause the Lord to be grieved; but be faithful in all things.'

Some time before his death, on a First-day, one of his

brothers and sister sitting by him, he spoke several things relating to truth, and the peace and joy he felt: ‘And one thing,’ said he, ‘I know not, and that is, why the Lord so filled me with his love this morning, who account myself but as dust and ashes.’

About three days before his departure he thought he had been going to his desired place, and took his leave of his parents and relations, and bade them farewell; ‘I hope I am going to an everlasting habitation, where I shall dwell for ever with the righteous generation;’—more he then said, which could not be understood: his lips going, his brother endeavoured to hear, but could only understand these words, ‘Innocency thou lovest, Lord.’ After he revived, and next day, though his voice was very low, he spoke several weighty things, and said, ‘Dwell in love, and let it increase.’

On the third day of the week, and first of the Third month, he said, ‘I am extremely ill, but I hope the Lord will shortly ease me.’ About the sixth hour at night, he fell as it were into a sleep, and lay nearly three quarters of an hour, and so passed away quietly; and a few days after, he was buried, being carried from Bury meeting-house to Friends’ burying-ground, accompanied by many Friends and others, and divers testimonies were borne in love to the truth, that had made the deceased what he was, and of their satisfaction that he was gone to his everlasting rest.

Aged thirty-one and three-quarters; and a minister eleven years.

JOAN SLEY, late of Alton, in Hampshire, was an honest, zealous and faithful woman, one that loved our Lord Jesus Christ, his ministers and faithful followers, and was very diligent in meeting with the Lord’s people to worship and

serve him. Whatever loss or suffering she met with for the same, she neglected not that service; and as she diligently sought the Lord, he rewarded her, renewed her strength, increased her love and zeal for the truth, and preserved her in his fear to a good old age. He endued her so with his wisdom, that she thereby was directed to order her conversation as became the holy profession she made, and in that plainness and uprightness of heart that becomes a mother in spiritual Israel, whose faith and example is worthy to be followed; and she, among the righteous, to be had in everlasting remembrance.

She was also very tender and charitable to the poor, and forgot not to do good and communicate.

She was early convinced by that ancient and eminent minister, George Fox, and being faithful to the Lord, was zealously concerned to bear her testimony for him, against whatever he showed her to be contrary to truth and the purity of it.

After her first convincement, she met with sufferings and afflictions from her own husband for a time, and afterwards from others in her own house; for, after her husband's death, she kept the Crown inn, at Alton, about forty-six years. She was faithful in her testimony relating to truth, and zealous in her own house against all manner of excess: all which gained her a good report.

In the time of her illness, and near her end, she commemorated the dealings of the Lord with her, and how he had been on her side, and stood by her in the many great dangers and sufferings she had gone through, in bearing her testimony among the soldiers and rude persons that sometimes were in her house.

To the last she was lively in her spirit, and the Lord was indeed wonderfully good to her, and carried her through all her trials, and the temptations and provocations of the enemy, both within and without, that attended her.

She had her memory and understanding to the end, though

in the eighty-fourth year of her age, and was concerned for the prosperity of truth to the last, saying, 'If it be the Lord's will, I desire he may extend to the young generation a fresh visitation; for nothing short of a holy life and godly conversation will do.'

She advised the youth to read the Holy Scriptures, and particularly the last chapter of Joshua, that all might serve the Lord in sincerity and truth, which she had done, and had the comfort thereof in her dying hour, which was in peace with God.

And as she was well beloved in her life, so, when she was dead; her body was attended by a great many friends and neighbours, and interred at Alton.

MARY DICKINSON, daughter of Daniel Dickinson, of Plumland, in Cumberland, departed this life the 25th of the Eleventh month, in the fourteenth year of her age; of whom take the account following:

She was naturally of a cheerful disposition, but well inclined to what was good; patient under what she met with that was not pleasing to her; not apt to be provoked.

The Lord was pleased to give her an understanding of his divine truth, and so affected her heart with love to it, that when he was pleased to visit her with that sickness, of which she died in about fourteen days after, she was very patient and resigned to the will of the Lord.

Her father, some days before her departure, asked her whether she had rather die than live; she answered readily, she had rather die, because she hoped a better place was prepared for her; and the same question being put to her another day, she gave the same answer. With brokenness of heart she often prayed unto the Lord.

The day she departed, her mother being by her, said, 'Wait with patience, the Lord will not tarry long.' Then

this young virgin, being broken in spirit in much tenderness, with a heavenly harmony sang praises to the Lord, and uttered many divine sayings, and cried unto the Lord, saying, ‘O Lord! I pray thee remember me this day, and open a door of mercy for me, and take me to thyself. Lord, have mercy upon my poor soul this day, and open to me this day, I beseech thee; for there is none like unto thee; no, not one.’ Then, speaking to those by her, said, ‘Fear God, and love him, and keep his commandments, all of you; and be merciful to the poor, I beseech you all that hear me.’ After, her father asked her if she had any pain; she answered, ‘My pain is taken away.’ Again, her father said to her, ‘Dost thou know, my child, that the Lord hath prepared a place for thee?’ She answered, ‘Yes; and not for me only, but for all those that love and fear him, and keep his commandments.’ About an hour before her death, she being tendered in spirit, and melted as wax before the fire, asked for a Bible; which being given to her, she readily turned to the eighth chapter of Genesis, and distinctly read it; then, covering herself, sweetly died without either sigh or groan.

END OF THE FIFTH PART.

PIETY PROMOTED,
IN A COLLECTION OF DYING SAYINGS
OF MANY OF THE PEOPLE CALLED
QUAKERS;
WITH SOME MEMORIALS OF THEIR VIRTUOUS LIVES.
THE SIXTH PART.
BY JOHN FIELD.

“Mark the perfect man, and behold the upright, for the end of that man is peace.” PSALM xxxvii. 37.

“O death, where is thy sting? O grave, where is thy victory?” 1 Cor. xv. 55.



P R E F A C E.



THE following sayings of the dying, give fresh occasion to say something to the living, in order to stir them up seriously to consider their latter end, by a timely preparation for it, lest it should come upon them at unawares. Let such remember that that servant is blessed, whose lord, when he cometh, shall find him watching. Many would gladly be welcomed by Christ with "Come, ye blessed of my Father," who do not consider the terms on which this is to be attained, viz. : "Not every one that saith Lord, Lord, but he that doth the will of God;" agreeably to that saying, "Blessed are they that do his commandments, that they may have right to the tree of life."

What hinders man in his duty to God, is his not complying with the manifestations of the Holy Spirit, which is given to him to profit withal. For the Lord sets before men life and good, death and evil; and at the same time invites them to choose the good, that they may live; and to assist them in so good a work, his Word is nigh in the mouth and heart. It was this Word of faith which the apostles preached, by whose ministry many were turned unto God from the dark world and the vanities of it, to serve the Lord in the way of holiness, being brought nigh by the blood of Christ, by whose death the partition-wall was broken down, and no difference made between Jew and Gentile, according to that prophecy of Isaiah, "It is a light thing that thou shouldst be my

servant, to raise up the tribes of Jacob, and to restore the preserved of Israel. I will also give thee for a light to lighten the Gentiles, that thou mayest be my salvation to the ends of the earth." This shows the wonderful kindness of the Lord to the whole race of mankind; whose will is, that all men should be saved, and come to the knowledge of the truth; and for that end also Christ gave himself a ransom for all, to be testified in due time.

The history of these things being open to so many nations, it is wonderful that so few are concerned to search into the mystery of them, in order to know Christ in them, the hope of glory. For the bare belief only of what Christ hath done for men without them, will not secure salvation to them, unless they come to witness his work in them, and by it to be born again, or from above, consonant to the doctrine of Christ to Nicodemus. This certainly is the one thing needful for men to have the experience of in their pilgrimage here, which, as they grow up in it, is the only evidence of their future happiness.

It has been the pursuit of this, which, through the grace of God, has caused many to take the yoke of Christ upon them, and early to learn of him who is meek and lowly in heart, and by whose direction they have found rest to their souls. After this manner the religious have learned the ways of wisdom, whose ways are ways of pleasantness, and her paths are paths of peace. These pious ones have often invited others to taste and see that the Lord is good, and worthy to be obeyed. But alas! it is not so with the disobedient, who obey not the truth, but unrighteousness. To such who are in that state, indignation and wrath, tribulation and anguish, upon every soul of man that doth evil; but glory, honour, and peace upon every soul of man that doth well.

My friends, in the sense of this I am drawn forth to entreat you, who have known the good work of God to be begun in you, that ye labour with the gift of grace bestowed on you, to know the work perfected in you, and that you may not be always learning, and not attain to the true knowledge of the truth, which many have long professed. Rouse up, I beseech you, ye old professors, and examine into the reason why you are so long before you obtain a conquest over the world, and the spirit of it. I tell you plainly, it is your abiding in conformity to the ways thereof, which makes you so late with your day's work. You might ere now have been firmly established in the present truth, had you come to self-denial, and taken up your cross for Christ's sake, who suffered on the cross for you.

I often hear exhortation to the youth, to forsake the ways of this corrupt age, which would be very well for them to do, but their eyes are sharp, and ears are quick, and they readily take notice of the example they have at home; and if that be not completely what it should, it is very likely, from the defect they see, they will go a step farther, and thus by degrees, the simplicity of the gospel conversation is in danger to be lost. In this case it may be said, that if the children of the kingdom will not enter, others shall come from afar, and sit down with Abraham, Isaac, and Jacob, in the kingdom of God. For I have a strong persuasion, that the gospel power will prevail abundantly in the earth, and many shall flow to the Lord as doves to the windows.

For since men departed from the teachings of the spirit of God, to rest on the teachings of men, they have been spoiled through their philosophy and vain deceit, after the tradition of men, after the rudiments of this world, and not after Christ. But thanks be to God, who hath opened the eyes of many to see beyond the doctrines of men. Such are

come to the teachings of Christ, and to hold the doctrine delivered by him and his apostles, according to the simplicity of the gospel, and cannot mix the human inventions of men with the pure doctrines of the Lord. For they being dead with Christ from the rudiments of the world, cannot be subject to their ordinances; nay, they cannot touch, taste, or handle, because they are all to perish with the using, after the commandments and doctrines of men.

It is to this stability the Lord hath brought many, and will, I believe, bring many more; for as the Son of righteousness arises, the shadows will more and more flee away, and then will that which is perfect be known. The heart will be established with grace, the divers and strange doctrines of men refused, and the gospel preached in the demonstration of the spirit and of power; and men be concerned to work out their own salvation with fear and trembling.

It is for this end I write these lines, that if possible I may hereby induce the readers to mind the great concern of life, which is to lay up treasure in heaven, and thereby answer the end of their stay upon earth. This cannot be effected, but by the denial of self, and taking up a cross to the corrupt will and inclinations of degeneracy, which work our Lord is come to effect, and certainly will, in all those who come in subjection to his holy spirit; that being the means afforded men to direct their steps to everlasting life.

It is by this the soul is awakened as it were out of a sleepy condition, and quickened into a sense of its lost estate and miserable condition, that if the great saviour of man help not, it must perish. The sight of this has brought repentance unto salvation upon many, to a thorough change of heart, and reformation of manners; for which they became a won-

dering, and sometimes were held in derision by those who were strangers to that divine power which wrought this blessed change. But, alas! these things are of old date, and ought not to discourage any from a pursuit after an holy life; because without that, we are assured, we cannot see the Lord.

Much might be written on a subject tending to a pious life, in order to stir up the living to a timely preparation for death; which that all, through the grace of God, may have regard to, is the great concern of my mind.

But it is to be lamented that Christendom, in a general way, seems to rest contented with the profession of Christ, and a worship which is according to the prescriptions of men, whom they call ministers of the gospel, as if by them they expected their salvation to be wrought out; when it is more likely that, if the blind lead the blind, they will both fall into the ditch. Therefore they are advised to come to Christ, that they may have life, and may know that, with it, immortality is brought to light through the gospel; which gospel is not what many apprehend it to be, viz., a record of the four Evangelists, which must be allowed to be contained in papers and letters; that is, indeed, an account of the thing, but the thing itself is the power of God unto salvation, to every one that believeth, as the apostle Paul expressly declared to the Romans, ch. i. ver. 16.

It is for want of coming to the experience of this power that men take up with the letter, and with what they hear from others, and are not in search after the thing in themselves; and this gospel may more properly be said to be preached in every creature under heaven, than to be preached to every creature. For most certainly the first, i. e., the power of God, is everywhere; the latter comparatively but

in few places. Wheresoever the gospel is instrumentally preached in the demonstration of the spirit, the people who hear the same, and turn to the Lord, are highly favoured by him. And if the power of God inwardly revealing itself in men, and the preaching thereof, by such whom the Lord is concerning for that end, will not prevail with people, their condition is to be lamented. Such is the stupidity of some, that when the judgments of God are apparent in the earth, as sword, famine, pestilence, or drought, they will attribute those things to natural causes, and thereby, if they could, set aside the overruling power of God, and by that means hinder his judgments, when in the earth, from having that good effect, viz., to cause the people to learn righteousness

THOMAS RAYLTON.

LONDON, the 20th of the Eighth month, 1723.

PIETY PROMOTED.



THE SIXTH PART.

JOHN GRATTON was a man of note, and one whose Christianity showed itself in the spirit of meekness and humility, notwithstanding many troubles and exercises which he met with. He was also an able minister of the everlasting gospel, being made instrumental for the convincement of many. He had great openings, was sound in doctrine, and skilful in hitting the mark. His ministry was lively and powerful, plentifully opening the Scriptures. He travelled much in the service of truth, both in this nation, and in other countries adjacent. His residence was at Monyash, in the county of Derby, above forty years, where friends were often comforted in his company, and therefore loved him in the truth, and do believe that he lived and died a servant of the Lord.

The winter before his decease he sensibly decayed, so that he would often say he could not continue long; his stomach being so weak, he could take little food for several months before he died. His desires were great to go hence, if the Lord saw it good; and as his weakness increased, his desires, if could be, grew stronger and more earnest with the Lord, to remove him out of this troublesome world, being well satisfied his day's work was over; yet desired to wait the Lord's time. A grand-daughter of his being then very ill, he often gave good advice and counsel to her, to fear the Lord, and

be obedient to her parents; with more to that effect to all his grandchildren.

About a month before his decease, his daughter was called on so suddenly, that it was thought he could not live till she came to him. She found her children and the maid weeping, thinking he would not have spoken again, but when he saw her, he broke out into tears, saying he thought he should never have seen her more; but soon got a little strength to sit up in his chair, and called all the children to him, one by one, and kissed them, giving them good advice, saying it was a great comfort to him, to see that they should part in so much love and unity one with another. Calling for the maid, he spoke very tenderly and lovingly to her: and being attended with sore sickness and pain, he said, 'Lord, I pray thee give me ease if it be thy holy will, and remove me soon out of this body. Thou knowest it is through thy great mercy that we have hope in thee. Lord, I pray thee, be with my children that I leave behind, and with all friends and neighbours, of what profession soever. It is through Christ Jesus our Advocate, who is gone before us, that we are enabled to come to thee.' And further said, 'Lord, if it be thy holy will, remove me out of this troublesome body.' Another time some friends being come to visit him, he was told there were such friends come to see him: he said they might see he was a weak man: and looking on them as they sat by him, he said, 'The Lord bless his people and prosper his truth amongst them, and enable them to live in love one with another.' Not long after, weakening very fast, he said, 'Lord, I freely commit my soul and spirit unto thee.' He desired to have his dear love given to friends, naming several particulars; and a little before he died, told his daughter, now he thought he should be gone in half an hour; being very sensible to the last. He departed this life at Farnsfield, in Nottinghamshire, on the 9th of the First month, 1712, and is at rest with the Lord, where the wicked cease from troubling, and where the weary are at rest. He was

buried the 11th of the same month, in the sixty-ninth year of his age, having been convinced of the blessed truth about forty years.

JOSEPH BAYNES, of Stangerthwaite, in Killington, in the county of Westmoreland, was born of honest parents. In his young years he was desirous to attain to the true knowledge of God; which desire God graciously answered to his seeking soul, in convincing him of his blessed truth, by that faithful labourer and servant of Christ, George Fox, at his first coming into these parts, being in the year 1652, by whose ministry he was turned to the light of Christ Jesus, by which he came to see the emptiness of those outward forms and ceremonies in which he had been educated.

He was a man who truly loved and feared the Lord, making it his daily care to keep his conscience void of offence towards God and man. A considerable time after his conviction, it pleased the Lord to open his mouth in a public testimony for the truth he was convinced of.

His doctrine was sound, expressed deliberately with clear distinction, and a solid grave countenance. His deportment was such as very much adorned his ministry; all which rendered his service the more acceptable both to friends, and others not professing with us, amongst whom he gained a good esteem.

He suffered joyfully the spoiling of his goods, for his testimony against that anti-christian yoke of tithes, and on divers other accounts for truth's sake. He endured many imprisonments with steadfastness and great patience, being truly thankful that the Lord had counted him worthy to suffer for his name.

In the latter part of his time he travelled very much in this nation for many years. He had a great love and esteem for the yearly meeting in London, which he manifested by

diligently attending it, even from his youth, until by old age he was unable to travel so far. He very much laboured to promote love and unity amongst friends; expressing how hard a thing it is to reconcile an offended brother.

He was a nursing father to the youth, lending a hand of help to the weak, and young convinced, in order for their settlement and growth in the truth; and was careful to visit the sick, imparting such advice and counsel as was proper for them.

A little before he was seized with bodily weakness, a concern fell upon him to advise young men and women to wait for the power of God, which would work a change in their hearts, and make them new creatures; otherwise, said he, they will but have a form of godliness, without the power; and such live in an unregenerate state, who produce the fruits of nature, but not of grace. Mark, said he, grace teaches to deny ungodliness, and the world's lusts; to live soberly, &c. But alas! too many of our youth, for want of taking the grace for their teacher, go into a false and undue liberty in their words and apparel, making that of no conscience to them, that the power of truth made conscience to us. For by that power we were made willing to put off all superfluity in eating, drinking, and wearing of apparel. Our words were few and savoury, for the Lord's dread was before our eyes, and our peace with him was precious to us, which we, through obedience to the grace of God in our hearts, enjoyed. This, with much more wholesome counsel, he imparted to the youth.

He was under bodily weakness for a considerable time, in which he told friends who came to visit him, that the Lord was good to him, and that he had many precious openings upon the Holy Scriptures, brought very clearly before him, beyond what he had ever seen before: several of which he spoke of with much tenderness and brokenness of heart, to the refreshment of those present; in particular concerning the death and sufferings of Christ, and the hard-

heartedness of that unbelieving generation, making a parallel between them and the hard-hearted, and unbelieving in his spiritual appearance, in this age of the world; which, said he, makes a sorrowful impression upon my spirit.

‘I had a sense,’ said he, ‘that I must not continue here long, but must die and not live; but I covet not long life, hoping to be gathered to my dear brethren that are gone to their rest before me:’ signifying his satisfaction and assurance of peace to his soul, when his days in this world should be at an end.

The day before he died he sent for a friend whom he desired to see, and when she came, he said, ‘I much longed to see thee once more,’ she having made him several visits. ‘I am under great affliction of body, but hope the Lord will cut the thread of my life ere long.’ She replied, ‘It hath been a long time of illness to thee, nearly three quarters of a year.’ ‘Yes,’ said he, ‘but I have had great ease at times, for the Lord has been very good and gracious to me all along, though I am not worthy of the least of his mercies; but for his Son’s sake I hope he will remember me in a little time, and ease me of all my pain.’ Though he was exceedingly short of breath, besides great pain of body, yet he spoke of several matters relating to truth, being engaged in his mind for the honour of it. After this, he had a sweet time in supplication to the Lord, for his goodness to him; then lifting up his dying hands, which trembled through weakness, he took leave of the friend, saying, ‘Farewell, the Lord be with thee.’ He said little more, but lay still, as if he felt not much pain, and so departed this life in much peace, upon the 26th day of the First month, 1714, and was buried the 28th of the same, in Friends’ burying-ground at Brigg-Flatts, near Sedburgh, aged eighty-one years.

WILLIAM KING, late of Oakcliff, in Yorkshire, was a man fearing God, of a peaceable conversation, not only in

the church, of which he was a faithful member, but likewise to such as were without; and he obtained a good report amongst both, and hath left a sweet savour behind him.

It pleased the Lord to commit to him a dispensation of the gospel, and therein he approved himself a faithful and true labourer, according to the measure of the gift bestowed, to promote truth and righteousness in his day, and was a good example; and manifested to all, that it was his chiefest care to live a life answerable to what he made profession of, often advising friends to keep to the root of life, the spring of divine wisdom, from whence all good comes.

He was also a diligent attender of meetings, and advised friends to faithfulness therein. When his departure was near at hand, he, as he often had, gave good advice and counsel to his children, to keep to the truth, and to set their hearts and doors open to the friends of it; saying he had as much love to friends and truth as ever. To a friend who came to visit him, he said, 'I am fitted to die.' At another time he said, 'I can with the apostle say, measurably, I have fought the good fight, and kept the faith, and well nigh finished my course, and there is a crown laid up for me.' He often declared his full satisfaction concerning his future well-being; and uttered many more weighty expressions, not noted.

He departed this life the 17th of the Third month, aged sixty-five years.

BLESSING FENN, daughter of Joseph and Patience Fenn, of Cork, was born the 8th day of the Fourth month, 1700. She was a child of a weakly constitution, and for several years very sickly, but of a ripe and ingenious wit. For the most part, whilst she had health and strength, she delighted to be employed about some business that was innocent and profitable, not loving idleness; and also was much

delighted in reading the Holy Scriptures, and other good books, and would often make her remarks on several passages as she read, and speak of them to her mother, asking several weighty questions. She was very dutiful to her parents, and extraordinarily tender of her mother, who was sickly. She loved honest Friends, but would be troubled when she beheld any, professing truth, behave themselves unseemly. *

Some weeks before she died, her mother went with her a mile or two out of the town, to a neighbour's house, for the benefit of the fresh air, where she continued until she ended her days.

In the time of her sickness she was very careful of her mother, and would often keep her pain much to herself, lest her mother should be troubled. The sharpness of the pain, together with her great weakness, would cause her at times to fret, and speak a little angrily to the nurse that attended her, but she would soon be sorry for it, and say to the nurse, 'Do not take notice of what I say, for I love thee very well;' and would discourse sweetly with her, and give her good advice.

She did not seem to take much notice of her end being so near till the morning before her departure; at which time, her mother perceiving an alteration in her, asked her if she was willing to leave her. She answered, 'What the Lord will.' Her mother replied, 'It is hard for me to part with thee.' After a little pause she said, 'It is true I am very weak, 'but the Lord is able to restore me to thee again;' and more to that effect, which was thought to be spoken to prevent her mother's grieving for her. Her mother asked her if she was willing to see a Friend who was expected in town soon: she answered, 'Yes, or any honest Friend.'

In the afternoon two Friends came to visit her, and being in the room with her mother, the nurse was on the bed by her; she said, 'Nurse, dost thou think I shall live till tomorrow?' The nurse answered, 'Yes, and a great deal

longer.' 'No,' said she, 'I shall not; and immediately cried out, 'Lord help me, Lord help me!' Her mother hearing her, stepped hastily to her, and asked her what was the matter. The two Friends coming to her as she sat up in bed, she looked solidly at them, and said, 'Pray to the Lord that I may have a short and easy passage.' One of them said, 'Thou hast had a long time of consideration.' She answered, 'I was never wanton in the time of my health;' and so immediately fell into a great agony, death-pains seizing her. She again desiring them to pray for a short and easy passage; a Friend answering, said, 'We must wait God's time, and I believe it will not be long.'

Her mother asked her where her pain was; she said, 'Every where.' Then she said, 'Lord, give me patience;' and asked several times, 'Will it be long?' After some time the extremity of her pain left her, and she sat pretty quietly with her eyes shut, then opening her eyes again, a friend told her she had got a little sleep. 'No,' said she, 'I was enjoying sweetness.' After a little while her pain increased again, but not so violent as before: her mother asked if she had a desire to see her father: she said, 'Yes, if he will come quickly.' Her father being sent for, soon came with some other of her relations, and he, sitting on the bed by her, asked her how she did. She looked at him, but did not speak; at which her mother asked her if she would not speak to her father. She said, 'I cannot yet;' being in pain. After some time, she looking earnestly at him, said, 'Father, pray for me, that I may have a short and easy passage.' Her father being nearly concerned for her, after a little while knelt down by her bedside to pray, and desired that as the Lord had been pleased to give her to him, he would be pleased to take her to himself, and that he might make her passage easy, and all of us subject to his will; and more to that effect; concluding with thankfulness for all the mercies we receive: at which time she was very quiet and attentive.

After a little while her father asked her if she was freely given up in her mind: she said, 'Yes, I am, freely.' Being asked if she was willing to leave her father and mother, she said, 'Yes, I am.' After that, she said, 'Lord, take me to thyself.' So she continued in a sweet frame of mind; desiring those about her to be quiet, when she heard any speaking, or noise in the room. She remained quiet and sensible to the very last, and so died about the ninth hour in the evening, the 12th of the Third month, 1713, being thirteen years, wanting four weeks, old.

EBENEZER SLOCOMB, who departed this life at his own house in James Town, on Conanicut Island, the 14th day of the Second month, 1715, in the sixty-fourth year of his age, was born in Portsmouth, on Rhode Island, the 25th day of the First month, 1652, and had his education among those people called Baptists.

Being a man of great stature, and strong and nimble of body, he was given to those recreations that were in those days accounted civil; but about the twentieth year of his age, it pleased God to send his faithful servant George Fox, into those parts, and he was willing to go to hear him preach, which he did. But being in that nature which understood not the things of the spirit of God, he came to this conclusion in his mind, never to hear any of the Quakers again, boasting in himself that the Baptists were nearer the rule of the Scripture than they.

Thus he went on for some time, until God, who brings down the high from their seats, and scatters the proud in the imaginations of their own hearts, was thus pleased to manifest himself to him. He, with two more of his company, were passing by a barn, where there was a meeting, at which was that eminent gospel minister, John Burnyeat, of Cumberland, of the nation of England; and he being preach-

ing as they were passing by, they all went to the outside, to hear two or three words, to talk of as they went on their way. It so pleased God, that at that instant John Burnyeat was treating of that saying of John the Baptist, where, speaking of Christ, he said, "He shall baptize you with the Holy Ghost and with fire;" which Ebenezer did not remember he had ever read, although he thought he knew more Scripture than any of the Quakers. He was willing to lean against the door-post to hear farther, although his companions jogged him to be gone. Yet he stayed, until through the powerful preaching of the gospel he was reached to the heart, and made in his own soul to confess, that all his Scripture knowledge and high notions of water baptism, had left him short of the new birth, and the baptism of Christ by the one Spirit into the church, which is his body. Yet he did not give up in obedience for some time, until the fire of God began to kindle in his own soul against the root of the corrupt tree, and every branch thereof; for he found that saying of the prophet fulfilled, that "There is no peace to the wicked."

About this time, being with his newly-married wife at a merry-making, where they were pitching the bar, they persuaded him to pitch with them, but he refused, being sensible the Lord had appeared to him, to redeem him out of such vain delights. But they at last set his wife to work; and she, through much entreaty, prevailed with him to pitch once. And although he outdid all the company, to their rejoicing who set him to work, yet the Lord, who requires obedience according to the understanding given, set his folly and shunning the cross so powerfully before him, that for a time he thought the day of his visitation was over. Yet he, who in judgment remembers mercy, after some time, was graciously pleased to show him, that he might come out of condemnation, by obeying the law of the spirit of life, which now, through Christ, was made manifest in his mortal body, to reprove sin in the flesh: to which he gave up in faithfulness.

The Lord was near to him, both to comfort him in his exercises, and also to give him sound wisdom, and a divine understanding in the mysteries of his kingdom. After a few years He called him into the work of the ministry, in which he approved himself a labourer who needed not to be ashamed; for he rightly divided the word of truth, being sound in doctrine, and his speech very often ministered grace to the hearers, and was sealed by the spirit of God to many of his auditors, to the turning them home to Christ, the great minister and mediator of the new covenant, which God hath made with his people in this latter age of the world.

He was also made an overseer of the church in these parts, by the great Bishop of souls, and Shepherd of the sheep; in which he acquitted himself like a true servant of Christ, being a pattern to the flock in his conversation and Christian humility; as also in his apparel and furniture.

He travelled much in the work of the ministry for the space of thirty-six years, both in the colonies of New England, and also several times to Long Island, East and West Jersey, and Pennsylvania, and in his latter years to Maryland, about 500 miles from his habitation; in which travels several were convinced of the everlasting truth through his ministry; also the convinced were built up in the most holy faith, which gives victory over all the works of the flesh.

He was also very serviceable in meetings of business where he came, that the professors of truth might, in all their conversation, be brought to walk in the same, having an excellent gift in the service of the church.

In the latter part of the year 1714, he travelled to Boston, Lynn, Salem, Hampton, and Dover, taking his leave of Friends, saying he never expected to see them again; for he had a sense that his time in this world was near to a period; and was also in this journey very serviceable in preaching the gospel of Christ with power, and with an audible voice, and in giving good counsel to Friends. When he was at home, he always delighted in the company of Friends, who stood

zealous for a right godly discipline and good order in the church of Christ, which the Lord hath measurably established amongst Friends, that so the honest, though weak, might be preserved, and all disorderly walkers who would not be reclaimed, might be testified against, as professors who are gone from our holy communion; in which good work, this Friend was one of the first rank in these American parts of the world.

As on one hand he always accounted the disorderly walkers, under profession of truth, his enemies, and they often found from him a stroke of sound judgment, so on the other hand, he was a tender nursing father to the honest-hearted and young scholars in Christ's school. He ruled not with severity over any, because they were younger than he; but always delighted to see young men come up in a part of the good order established amongst his people. And if at any time they were too zealous to be borne by the old and loose professors of truth, he would commend their zeal, but gently instruct them to use wisdom in their management; in which good work the Lord greatly blessed his labour to his people.

He would also give way very much to those newly called into the work of the ministry, if they kept to sound words and doctrines, which are according to godliness, ministering from the ability which God giveth.

Thus he, with much sweetness, continued a faithful elder until the sixty-third year of his age, and then he was taken ill with the yellow jaundice, and other distempers setting in together, he continued very weak all the winter, very often expressing his willingness to submit to the will of God, either in life or death. He was often concerned in the time of his sickness for his children, that they might walk in the way that is strait and narrow, and leads to eternal bliss; telling them he had done his duty in teaching and instructing them, as much as in him lay, and letting them know his earnest desire that they should keep in the unity of Friends;

and that it would prove their utter ruin, if they went from it.

He would in his sickness very often be talking of his desire that Friends might be kept in love and unity; and so continued at times in a divine sense of God's goodness and sweet peace. At one time, several friends being present, he gave to each of them suitable counsel; and soon after said to his near friend and kinsman, Jacob Mott, then present, with whom he had very often travelled to preach the gospel, 'I desire thee to remember my dear love to all Friends in New England;' and further said, he had done his day's work, having peace with God, and unity with his people. And then like a composed Christian, who had fought the good fight of faith, he took leave of his family one by one; and after some time, departed very quietly, and doubtless is entered into that rest which is prepared for the people of God.

He was buried from the meeting-house at Jamestown, after there had been several testimonies borne to that truth made manifest in this latter age of the world, by the spirit of God, in the hearts of the sons of men, in which this dear Friend had lived and died.

ISABEL GILL, wife of Joseph Gill, was born near Carlisle, in Cumberland, in the year 1670, of honest parents, who, with most of the family, were convinced of the blessed truth. In her young years, about the age of twenty, she went to London, where she lived seven years; and after her return into Cumberland, was married at Carlisle aforesaid, in the year 1702, and soon after went with her husband into Ireland, and settled at Dublin.

She was a loving and faithful wife, a true help-meet both in spiritual and temporal concerns; a tender mother to her children; a good example to her servants in plainness; a

woman of an excellent temper and good understanding, mostly cheerful and loving in her family, having attained to a good degree of growth in the truth, more in substance than in show; a fervent lover of honest friends, and open-hearted to them.

Towards the latter end of her time she was much attended with infirmity and weakness of body, yet cheerful in her spirit, truly sympathizing with her husband under exercises; encouraging, counselling, and helping him forward, in what she was sensible was his duty. She often advised him to be careful to do his day's work in his day; cheerfully giving him up, and putting him forward to go abroad upon truth's account, even when she had need of his company at home, by reason of her weakness; often expressing her desire never to hinder him, though his company was dear to her. And when he was abroad she concealed her illness, lest she should draw him home too soon.

Some time before her decease, when confined to her chamber, by reason of bodily weakness, many friends came to visit her, and often had sweet seasons with her, the Lord's power and presence breaking forth, to the tendering of both her and them together. She often expressed a great concern for the good of others, testifying that the Lord was angry because of pride, drunkenness, and other wickedness; and faithfully admonished several who came to visit her, giving counsel and advice suitable to their states and conditions, of which she had often a clear sense, and would desire them to prepare for such a time, meaning a dying bed. She expressed her satisfaction with the Lord's dealings with her, and the comfort and peace she enjoyed in him, often praising and glorifying him, for his preservation and goodness to her from a child to that time, with many sensible expressions, some whereof do follow.

She said to her husband, 'My dear, dost thou give me up? Pray give me up freely to the Lord who gave me to thee. He is worthy to be submitted to; his secret hand was with

us, in bringing us together, and we felt his love and living presence at our marriage, and it is with us at this time, and I hope will be at our parting. Be not troubled to stay behind me, the Lord who hath been near, and with us together, will be with thee, and help thee, and bear thee up in all exercises and difficulties, and provide for thee, if thou still keep near him, and serve him, according to his requirings :’ with more expressions to the same effect.

Being very ill, and observing her eldest daughter and another friend crying by her, she said, ‘Cry not for me, but for yourselves ;’ and pressed them several times to take care and lay up something against a time of need, and seek to be married to the Lord, and that will be a good marriage. I see no cause to cry, or be sorrowful for me, for I am happy.’ She often sensibly expressed that her peace was made with the Lord, and she was not afraid, nor dismayed at death, but was freely resigned to the Lord’s will, who had been her strength and support from her childhood, and now found him near to help her over exercises, and make her willing to leave her tender babes, and all that was dear to her, to his providence.

A public friend, whom she loved, being in town, and having visited her in the evening, she sent for him next morning, and having a concern upon her, charged him to cry out against the crown of pride, and drunkenness, &c., saying, ‘The Lord hath put an arrow in thy hand, let it fly, and spare not ;’ with other exhortations to him of the like nature.

When some young women came to visit her, she charged them not to be high-minded, nor give way to pride and nicety, by reason of the riches their parents might have to give them, which would be of no value without the blessing of the Lord ; which she advised them to seek after above all things.

At another time, when some young married women visited her, she advised and warned them not to be nice or high-minded, neither to deck nor adorn their children too nicely,

dressing them up like pictures, and then admiring them ; for if they did so, the Lord might take them away from them ; but to keep them clean and sweet, out of nicety, and the Lord would bless them.

Some that had been of loose and ungodly conversation, who came to see her along with others, she advised to keep under judgment ; and plainly told one person that he was too high, and had abundance yet to go through for his transgression ; and that if he did not come down lower, he would fall again.

Her distemper increasing, she grew weaker, and being often in great pain, she was concerned to pray to the Lord for some ease, that she might know what it was before her departure, and that he would give her an easy passage, meaning her death. Both which requests the Lord was graciously pleased to grant her ; for about two weeks before her death she obtained great ease, and lay pretty quietly, without any discernible alteration, until about two minutes before she departed, which was as one falling asleep in a quiet manner. She died in the city of Dublin, in Ireland, the 8th of the Twelfth month, 1713.

DANIEL GOULD received the blessed truth about the year 1658, and followed the Lord in the way of his require-ings, going through many and deep tribulations. After some time a concern came upon him to visit his brethren, William Robinson and Marmaduke Stevenson, who were under sufferings at Boston, in New England, where they afterwards suffered martyrdom for their obedience to God, in bearing a testimony to his blessed truth ; with whom he also suffered imprisonment, and cruel whipping, being then about the thirtieth year of his age.

After his discharge there, he retired to Rhode Island, and the Lord opened his mouth, and made him a minister of the

everlasting gospel of Christ Jesus. In which service he laboured about forty-five years, and travelled in many parts of New England, Staten Island, Long Island, New York, East and West Jersey, Pennsylvania, to Maryland and Virginia, several times; and God blessed his labours, so that several were convinced, and turned to the Lord through his ministry.

He was a man richly furnished with the gifts of the Holy Spirit; patient under exercises; grave in behaviour; pleasant and exemplary in conversation; his ministry weighty and deep, tending to the consolation and comfort of God's people. Unity of brethren was his soul's delight. He endured many hardships for his faithful testimony to the blessed truth, and was greatly capable, through his long experience, to advise and give counsel to persons in all conditions, and was a diligent and early comer to meetings.

His understanding and memory in his latter years had more than common brightness. In the time of his sickness, he greatly desired and delighted in the company of Friends; and some days before he died he said to a friend who was with him, 'I have a desire to see some Friends,' (that were gone to a quarterly meeting,) inquiring if they were returned. The Friend answered, 'They are not; we look for them every day.' He replied, 'I fear I shall not live to see them: but let death come when it will, my reward is sure.'

He often expressed great satisfaction and resignation in the will of the Lord; and with much patience he endured his long and tedious sickness, although at times attended with sharp pains.

On the 26th of the First month, 1716, he died in the Lord, at his own house in Rhode Island, aged about ninety-one years. A minister about forty-five years.

JOHN BOWSTEAD was born at Aglionby, near Carlisle, in Cumberland, the 30th of the Second month, in the year 1659, and was convinced of the blessed truth when young; and in a few years after, he received a gift of the ministry, in which he improved both at home and abroad. He laboured in the gospel, and travelled from north to south, as also into Scotland and Ireland, where he not only visited Friends, but had meetings amongst other people, and several were turned to the Lord through his ministry. As he preached Christ in word and doctrine, he also adorned the same in an exemplary life and conversation, plainness and gravity; was faithful to our ancient testimony against the great oppression of tithes, suffered the spoiling of his goods patiently, and assisted others when they were under persecution for conscience sake, and went with them before magistrates.

He duly attended meetings for the worship of God, and had his children and family with him, and was a good example to them. He was ready to do good to all, and his heart and house were open to entertain his friends freely.

In his ministry, his doctrine was plain and powerful, and he divided the word aright, preaching the gospel freely, and was zealous in contending for the faith. He loved good order, promoted the same in the church, and laboured fervently for its support. He was a universal lover of faithful Friends, an encourager of the weak, and sought the good of his neighbours and countrymen, and was well beloved.

He was tender over such as were under exercise; he loved liberality, and hated covetousness; was diligent in his travels to visit the churches, and careful when at home for the support of his family. He had much exercise with wrong spirits, against whom he bore a faithful testimony.

The time of his sickness was short; and though it lay heavily upon him, he retained his inward and outward senses clear all along, and settled his affairs in the world, and was

in a sweet frame of mind, and uttered such heavenly expressions, that the apothecary who attended him, though not of our profession, declared that he had been with people of divers ranks, and never heard the like before.

Several friends visiting him, he said, ‘Oh! how easy am I in the company of clean-spirited friends;’ with many other sensible and weighty expressions.

Perceiving the time of his departure drew nigh, he desired to see his wife, who then lay weak of a fever, who was brought to him, and they took leave one of another; and he said to them about him, he was for leaving them; and in a little time, in a sweet frame of spirit, departed this life the 30th of the Second month, 1716.

He was buried in Friends’ burying-place at Scotby, on the 2d of the Third month following, where many friends and others accompanied his body to the grave, where he was decently interred.

Aged fifty-seven years. A minister thirty-five years.

SARAH ELKINGTON, wife of Thomas Elkington, of Epping, in the county of Essex, was a woman of a blameless conversation, delighting to retire often in secret, to seek acquaintance and favour with the Lord. That she might increase in the same, she seldom missed attending their week-day meeting, though sometimes very small, yet kept to it constantly, and was diligent therein, to keep her mind under a right exercise, which she would often say required strict watchfulness. She was often inward and retired in her mind to the Lord, and was concerned to have truly in possession that which she professed, as did more manifestly appear when she came towards the conclusion of her time in this world, which was occasioned by a cough and consumption, that attended her some time.

It increased very fast upon her in the beginning of the

Eleventh month, 1717; so that she was apprehensive her end drew near, but said that her peace was made with the Lord, and that through his great mercy he had enabled her so to walk, that now she had true contentment and satisfaction, in that she had been faithful according to her measure of grace received. Not many days before her departure out of this world, she said her heart was filled with praises to the Lord; but her condition of body was such, that she could not express the same as she should have done, had she but strength. Speaking to her husband, she said, 'My dear, do not mourn so for me. I am but going the common way of all flesh. I am not afraid of death; for, seeing it is the will of the Lord, I am thankful that my will is subjected to his. His time is the best time; and this I can say, my peace and enjoyment are such, that I had now rather die than live.'

Divers times, as she found herself enabled, she gave good advice to her own and her husband's children, advising them to obey their father, and remember his advice, and to be careful to walk humbly before the Lord, and truly to fear him, and then it would be well with them here and hereafter.

This, with much more that she at several times uttered, was spoken with such awfulness, and in a sweet, tender frame of spirit, that it tendered the hearts of those she spoke to; and drawing near her end, as her children came to see her, she took her solemn leave of them, blessing them in the name of the Lord. Then, lying some time still and retired in her mind, she said that she felt no pain, neither was she sick, but very easy, and also well contented, and esteemed it a very high favour that the Lord dealt so kindly by her, that she should be so free from pain of body, and clear from trouble of mind. In the sense of this, and of the overflowings of the goodness of God, she said her heart was tendered, and that tears of joy flowed from her eyes. And further added, it was now her great comfort, that in the past time of her life, she had, through the grace of God, been careful to order her conversation according to the holy profession she

made; that she with trouble had observed too great a want of that amongst many, who gave themselves so great a liberty to speak at large, and unwarrantably: which, she said, she had been careful to avoid; and now she saw the advantage and profit of such self-denial and watchfulness.

Another time, lying in a still, retired frame of mind, she broke forth in praises and thanksgivings to the Lord, saying, ‘Oh! Lord, thou hast been good to my soul: thou art the everlasting fountain of unspeakable goodness.’ Three or four of her children being by her bedside, she said, ‘Oh! dear children, mind and dwell in the fear of the Lord, and he will manifest his goodness to you. Mind, I desire you, the words of your dying mother, for the Lord hath been good to my soul many a time, praises be to his holy name. O my soul praise the Lord. He dealeth now kindly by me, for I am very easy. I seem at times to doze away my life; if it goes away so it will be very easy. Were I capable of body, I would write something to leave behind me, of my experience concerning the dealings of the Lord with me, and what a brave thing it is to fear and serve him, and what I now enjoy.’

Her husband telling her that something of what she had said was taken down in writing, which he believed would be of service when she was gone, she seemed to be pleased, and continued very easy, often saying her eye was to the Lord; hoping he would enable her patiently to go through what might yet be permitted to come upon her. She signified what a brave thing it was to trust in the Lord, and constantly to watch against the enemy; and said, ‘I now rejoice in the goodness of the Lord, for he is with me; and although I am now coming to hard work, for to die is not an easy thing, yet I am easy;’ and laying her dying hands upon her breast, said, ‘I have peace and true contentment here.’

She further added about half an hour before she departed, to those about her, ‘This is hard work that I am in, but I am easy; my mind is easy. I have peace at heart, the Lord is

near me, and my time now will be short. Desiring to take her last leave of her husband, she said, 'My dear, a little time will now accomplish my labour; farewell, dearly.' Then desiring to know what time of the night it was, which was told her, she lay very still, breathing to the Lord: and as she had prayed that she might have an easy passage, so it was granted; for in about half an hour she breathed shorter and shorter, and went away as if she had fallen into natural sleep.

She departed in great quietness, about the second hour in the morning, on the 3d day of the First month, 1717, in about the forty-fifth year of her age.

WILLIAM TAYLOR, son of John and Agnes Taylor, in Whitehaven, was servant to Ebenezer Pike, of Cork, who, with many others there, declare that he approved himself faithful; was sober and well inclined, and in his conversation very exemplary. His love to truth, and those that walked therein, drew an esteem from honest friends towards him, being careful to keep meetings, and not to miss the advantage of such opportunities, whether public or private.

He was taken ill with the small-pox, and was visited by Friends. Some time before his departure, he said, 'Peter Tomey, I have desired thy company, and some more honest friends, that you may see my departure; for the time seems to be short, and my poor mother will never see me more.' Being in a sweet and sensible frame of mind, he said, 'I desire thee to remember my dear love in the truth, to my father and mother, sisters and brother, and to friends in Cumberland. I am thankful my mind is kept easy and quiet, and I account it a great mercy from God, and hope I may continue so to the end. I desire thou mayest be concerned in thy spirit, that I may finish my journey in peace.'

He said to Deborah Bell, 'The Lord hath been good to me from my childhood to this time, and I have loved him since

I knew him, though at times there hath not been such a close walking with him as ought to have been. But I hope if the Lord sees meet to take me away at this time, he will be merciful to me; and if I live longer, I hope to be more careful to answer his will. But, said he, I am as if I was under a cloud, and cannot enjoy so much of the love of God as I gladly would, and which we poor creatures want, when we come to such a time as this. I do not think I shall get over it; the Lord is good to me, and at times gives me tastes of his love.'

The day before he died, he said, 'To my great comfort, the Lord is come, and hath filled my soul with his love; and now I am ready.' And afterwards signified he was going to everlasting rest, where he should sing praises and hallelujahs for ever and ever.

He also added, 'It will be a hard thing for my dear father and mother, when they hear of my death, but tell them from me, I desire they may bear it with patience, for I am happy, and remember my love to them.'

He desired those present to bear witness, that he went out of this world in a sensible condition, and with full evidence and assurance of eternal life: saying, 'Now the enemy is driven away, and never shall return again; he has done with me for ever; glory, glory to my God.'

He continued in praises and thanksgivings for a considerable time, and gave very excellent advice to several persons, for he was exceedingly full and open, and strengthened to admiration to speak for the Lord.

About an hour after, he said to his nurse and some others, 'Now I am going;' and so quietly departed the 8th of the Sixth month, 1717, like a lamb.

Here follows a paper that was written by him, giving an account of his age when visited.

'In the Seventh month, 1706, I being then between twelve and thirteen years of age, the Lord was pleased to visit my

soul by his divine power, which seized upon me, and brought me to a sense of my state and condition. I had never been addicted to any gross evil, but had spent too much time in playing with other children, and in light and vain discourse: and although I had been soberly educated amongst friends, and constantly frequented meetings, yet I saw I had not lived so in the fear of God as I ought to have done.

‘Now I also saw in some measure the necessity of an inward work, and that I must forsake and part with all my former vanity and pastimes. This brought great sorrow upon me, so that I was ready to say, this inward sorrow and exercise of soul is harder to be borne than all outward affliction. I was in great trouble and sorrow for some time, not so much from a sense of former guilt, but the Lord’s power working in me, changed my heart, and I was very sad and heavy, and the cross of Christ seemed hard to bear. I thought it was very hard, that I, who was so young, should part with all youthful pastimes. But soon after, the Lord was pleased to let me see, in some measure, the beauty of his truth, and how he would love those that feared him; and did so overcome my heart in a sense of his love, that I was ready to say, I will give up my heart to the Lord; he shall have my youthful days.

‘Then the fear of the Lord seized upon my heart, and as I kept to it, with my mind exercised in spiritual things, I was preserved out of my former vanity, and became sober, and was much inclined to reading of friends’ books, which before I did not mind, and delighted to read those authors who had written their own experience, concerning the Lord’s work in them at their first convincement, and the first breaking forth of truth, also their travels and sufferings. In the reading of these I was much affected, and often comforted, having a sight of the glory of that day, and also of the Lord’s goodness to those his faithful servants in the beginning, and how they were preserved through all their exercises.

‘My business at that time being amongst some loose and

vain people, who did not fear the Lord, their idle talk and vain communication were very uneasy to me; and I saw they were strangers to the work of regeneration, and I lamented their condition; and when I awoke in the morning, oh! the fear and dread that was upon me.

‘Thus for some time I was religiously exercised, but a while after, I frequented the company of some young people, some of whom were Friends’ children, but they were light and airy in their conversation, and much given to mirth and jollity. I being drawn in amongst them, began to take delight in their company, and many hours were spent, in the winter evenings, in idle talking and foolish jesting, by which I was much hurt, as to my inward condition, and began to be settled in ease, and so got from under that concern of mind which had for some time been upon me. Yet the Lord by his light and grace in my heart often reproved me for my wantonness, so that I was preserved from gross evils, but too much given to lightness and mirth.

‘But the Lord, whose love was still towards me, did not leave me in that state. I remember one time when I was sitting in a meeting, the power of the Lord seized me, which turned my heart towards him; and by the shining of his light and grace in my heart at that time, I clearly saw, that if I would be Christ’s disciple, I must take up his cross, and give up my heart to the Lord; have my mind taken off from the things of this world, and stayed upon God. And that saying of the Apostle was brought to my remembrance, viz., “To be carnally minded is death, but to be spiritually minded is life and peace.”’

RICHARD HEYDON, late of Oddington, in the county of Gloucester, was an honest, plain, sincere-hearted man; of a tender, loving, compassionate spirit; a nourisher of good

in all, and one who bore a testimony against every appearance of evil. Having a fervent love and zeal for truth, he laboured for the prosperity of it, and was a good example in his day, to both old and young. He was one of whom it may be well said, he was a preacher of righteousness, his life and conversation being agreeable to his profession; so that the innocency and sweetness of truth appeared in him, even in his commerce and dealing amongst men, it being his care to give no offence to either Jew or Gentile, or the church of Christ. It may be said in a good measure of him, as was said of Nathaniel, that he was an Israelite indeed, in whom was no guile; for he preached in life and conversation, even to those that were without, and was a good example in so doing, to all who made a profession of the blessed truth, amongst whom he also laboured in word and doctrine, exhorting all to faithfulness to God, and his truth, that so they might feel the living virtue of it in themselves, whereby they might come to be seasoned with the salt of the covenant.

He was often under great concern of mind for his children, and in order that they might come to witness a growth in the truth, he was concerned to wait upon the Lord in his own family, to seek to him in supplication for them; and the Lord was pleased to answer the desire of his soul in a good measure, so that he lived to see the travail of his soul, and was greatly comforted therein.

Although his gift in the ministry was not large, yet finding a concern upon his mind, which rested upon him for some years, to visit the churches of Christ in Wales, and a companion offering, he set forward in his journey with the unity of friends, in which service he had great satisfaction. It pleased the Lord, who knows what is best for his people, to visit him with the small-pox, at our worthy friend John George's house, at Landewybrevy, in Cardiganshire, in South Wales; in which illness he was resigned to the will of the Lord, and declared of his goodness to his soul. Although

he was in great pain, and very ill in body, his soul was visited with the tendering power and sweet love of God, so that he sat up in his bed, and with tears declared of the sweetness and virtue of it. 'Oh! how sweet is the love of God; it is now sweet to my taste; it is sweeter than honey, yea, than the honey-comb; it seasoneth our exercises; it sweeteneth the bitter cup to us, and the divine streams of it bring comfort and refreshment to the weary soul.'

He signified his concern that Friends might witness the Lord to be near at such a time, saying, 'A profession of truth, without faithfulness thereto, is to little purpose. It will bring no comfort in a time of trial, which comes many times when we are not aware of it.' And again he said, 'Many are those to whom the Lord has made known his way; and oh! that all might make straight steps in it.'

Some friends coming to see him, he was opened in advice to them, and in great tenderness of spirit, said, 'It is necessary for friends, when they meet together, in order to worship God, to sit down under a right exercise of mind, and with diligence wait to feel his bowing power to tender and bow down their spirits before him, that so they may come to feel the virtue and weight of truth upon their spirits, which in itself is pure and weighty.'

'And as they thus come, they will be livingly concerned for the honour thereof; for it is too common to see some amongst us, yea, some that profess the truth, with sorrow I speak it, overcome with sleep when they are in meetings, which brings trouble and sorrow to the diligent and honest-hearted, and they may be stumbling-blocks to other people that may drop in among us.'

Thus this dear friend was concerned for the prosperity of truth to the last, and his distemper increasing upon him, which proved him greatly, yet he continued in a quiet frame of spirit, and on the 23d of the Tenth month, departed this life like a lamb, without either sigh or groan, and is, we

doubt not, entered into that rest that God has prepared for the righteous.

His body was accompanied by several friends, to Friends' burying-place at Llandovery, where he was interred the 25th of the same month, 1717, aged sixty-seven years.

MARGARET HOARE, the wife of Joseph Hoare, of Cork, was dearly beloved by Friends in general, for they came frequently to visit her in the time of her weakness; in several of which visits they had very sweet and heavenly seasons with her, wherein the melting power and love of God were at times richly manifested among them; and in some of them she was sweetly drawn forth in testimony, to the tendering many hearts, as likewise were some other Friends on the like occasions.

Some time before her departure, many Friends being in her room, and waiting in silence upon the Lord, she was drawn forth very livingly in testimony, by way of advice and counsel to them, as well as something relating to her service, and testimony for the Lord. To Friends she pressingly recommended their seeking after and loving the Lord above all; and the enjoyment of truth, and the life of it, beyond the world, and the things of it; and not to let their minds be taken up, and incumbered with fading and transitory objects; and then they would both clearly see their way, and be ready and willing to do and answer what the Lord might be pleased to require of them. Adding, in great tenderness of spirit, that as to herself, she could in great humility and reverence, as well as thankfulness, say, that she had answered the Lord's requirings in her day, by giving herself up to his service; and that she could not charge herself with declining any journey, or service in testimony, that the Lord required of her. 'This,' said she, 'is now my great comfort and satisfaction of soul, in this the time of my weakness.' Much

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more to the same purpose she uttered at that time, in a heavenly sweetness of spirit, which could not be remembered.

At another time, being overcome with the love of God, she spoke in a holy admiration thereof, and of the divine excellency of God's salvation, and of her feeling of it at that time: adding, with great sweetness and fervency of spirit, 'My salvation is sealed.'

Another time, seeing some Friends very sorrowful for her, she said to them, 'Be not concerned for me, I pray you; there is no cause of sorrow on my account.' Upon several occasions she expressed her great love and affection to her husband's two children, and likewise of their affection and dutifulness to her; and not long before her death, she spoke to her son-in-law thus, viz., that she could never make any difference between them and her own children; desiring him, that as his little brothers grew up, they should live in love with one another; adding thus, 'The Lord was pleased once to bring thee very low, and he had a good end in raising thee up again; and that the Lord loved him, and desired he might love the Lord, which she hoped he would do.' To her brother Pike she expressed herself after this manner, with much affection: 'My dear brother, I have loved thee very dearly in the truth, ever since our first acquaintance, and my soul hath been nearly united to thee by the Lord's spirit, in which our love, union, and fellowship have stood. We must part, but in a little time we shall meet again, never to part more.'

At another time, seeing several friends weeping about her, she said to them, 'Do not cry for me. I do not die as one without hope. I shall have no more tears; they are all wiped away.' Some time after, her lips moving, she was heard to speak softly to herself; upon which her sister Pike, putting her ear near her, heard her praying to the Lord, and praising him, saying, 'My soul doth magnify the Lord,' with more to the same purpose; which she could not so distinctly understand, by reason of her weakness and lowness of voice.

At several times she expressed to some friends her satis-

faction in coming for Ireland, and of her being in her right place. She desired that her dear love might be remembered to her mother; and the day before she died, she said to some friends about her, 'Remember my dear love to all my dear Friends, and tell them I am going to my God, and their God; to my King, and their King. I have a clear conscience, void of offence towards God, and towards all men; the Seed reigns:' and so went on magnifying the Lord. The same day she was taken with a violent fit of coughing, so that herself, and the Friends about her, thought she was going off; but recovering again, she said, with a holy concern of mind, 'And must I stay longer? I thought I was sweetly passing away.'

Her brother Pike coming to see her, she said to him, 'Dear brother, I am glad to see thee, but should have been more glad to have been gone. I thought I was sweetly passing away. Oh! sweetly, sweetly, I thought I was going.' Growing weaker and weaker, her strength and speech began to fail, yet she spoke softly to herself; which some friends about her observing, and listening to hear, perceived by what she uttered, as if she saw a vision, and had a sight of a glorious city which she saw; for she was heard to say, 'An excellent city, paved [as they understood she meant] with gold;' adding, 'It will be mine for ever.' And thus by degrees her strength and speech failing, she died in the Lord, the 24th day of the First month, 1718, being greatly lamented by others, as well as Friends in general.

The foregoing instances are but a few, in comparison of the many sweet and heavenly expressions which she uttered in the time of her weakness, which yet were thought fit to be kept as a memorial of her for time to come.

JONATHAN TYLER, son of Charles Tyler, of Calne, in the county of Wilts, was convinced of the blessed truth

about the 21st or 22d year of his age; and after some months it pleased God to open his mouth, and give him a large gift in the ministry, in which he was a faithful labourer, and divided the word aright; and the divine presence of God attended him in his ministry, to the making glad and refreshment of many.

He travelled through most parts of England to visit Friends, and also Scotland and Ireland; and in America, as Pennsylvania, New York, New England, East and West Jersey, Maryland, Virginia, and Carolina. In all these places he took abundance of pains, and travelled for the space of three years in those American countries. He was a noble instrument in the hand of God, and had great service for God and his truth in those places; and many were turned from darkness to light, and from Satan's power to the power of the Lord God, by his living and powerful ministry.

He was a loving and affectionate husband, and a tender father, both to his own children and to the church of Christ. He was a good and peaceable neighbour, and of a sweet and pleasant temper.

After he came from America he married and settled at Bradford, in the county above mentioned, and was very serviceable, in those parts, to the churches of Christ, and for his loss many have been sad, yet there still remain seals of his living ministry.

After long struggles with his distemper, the gout, which settled in his stomach, he was confined to his bed; and on the 22d of the Tenth month, 1717, on the First-day of the week, his wife and children, with several other relations being about him in the evening, after meeting, he seemed somewhat refreshed and comforted thereby; and raising himself on his bed, in a living frame of mind, expressed himself to them as followeth: 'If the Lord please he can restore me. So long as there is life there is hope; but when death is come, then there is no more hope. The Lord God can, if he please, work miracles upon me, and preserve my life, which,

if he do, it must be for some good and glorious purpose. He is a good God to me;' and said, 'O thou good and sweet God. Who can forget so good a God!'

He was proceeding further, but was interrupted by the coming in of several friends to visit him; and being taken out of his bed, a little to refresh him, and understanding it was First-day, after some inwardness, he said, 'Oh! I have lost two feast-days. These and Fourth-days used to be my feast-days, and if I could have but one good meeting more, that would do;' intimating that then he should be entirely satisfied. Then remaining silent he proceeded, 'By this I know that I am passed from death to life, because I love the brethren.' He also cited the text to the same purpose, repeating divers times, that God was good to him; and with great admiration and emphasis, said several times, 'O, dear God! thou art glorious, and livest for ever and ever.'

Being put into his bed again, a friend asked him if he knew him; he replied, 'Yes,' naming his name: then the friend asked him how he did; he replied, 'Very ordinary. I hardly know any thing now, only this I do know, that I am yet alive upon the earth, and that is a mercy; and I know that God is good to me, and that is a great mercy.' About the middle of the night, being worse than ordinary, the family was called about him, but somewhat recovering, he was heard to say, 'To know thee, the only true God, and Jesus Christ, whom thou hast sent, is life eternal;' several times expressing his sense of God's great goodness to him, and was often in great inward melody, and sometimes audibly sang praises to God.

The next day, being the 23d, notwithstanding his pains were very pungent, he remained patient, and generally sensible, and a sister-in-law coming to him, expressed her trouble to find him so weak. He told her, 'It is better to come to the house of mourning, than to the house of mirth;' and his near friends weeping about him, he said, 'Oh! why do you trouble me; it is a brave thing to be quiet.' Being

under a painful operation of his physician, he told us, that he should live his appointed time, and no longer. 'The Lord has been the keeper of my soul and body, to this time; and he will keep me for ever.' He remained till after the middle of the night in a sleeping condition, his distemper lying pretty much in his head, when awaking, he very livingly uttered, 'O death! where is thy sting? grave, where is thy victory? Lord Jesus come quickly.' Then his son-in-law asking him how he did; he answered, 'I am going into another world.' He called his brother Joseph, and said, 'The Lord is good to me;' and pausing a little, repeated, 'O death! where is thy sting? grave, where is thy victory?' also signifying he was not afraid of death, nor of what came after.

About three or four in the morning, he called his wife, and told her, that after some exercise of mind, he could now tell her, that he knew that he had a being yet in this world, and that God would give him a being hereafter. This was occasioned, as was apprehended, by a struggle with his distemper, affecting his head, which had for some little time before hindered his utterance, because that now he said, he was fully satisfied. His wife asked him, if he had any thing to say to his children; he answered, 'They will have a great loss of a tender father.'

Great part of the next day, the 24th, his spirits and strength so failed, that he said but little, unless it was now and then when he seemed to have some short intervals of ease from his pain. He would thank the Lord, and speak of his goodness to him. His resignedness and patience were remarkable, for notwithstanding the greatness of his pains, yet he was never observed to repine, or utter any irreverent expressions, but in his greatest extremity, would praise God, and acknowledge his goodness to him; and when his speech so failed that he could not speak intelligibly to those about him, yet he would clearly and distinctly call on the Lord to the last.

He deceased in great quietness, without sigh or groan, about the eighth hour in the evening, on the 24th of the Tenth month, 1717, aged about forty-eight years.

JOHN SKELTON, late of London, received the blessed truth in the love of it, by which in time he was sanctified, and the Lord, through the work of his Holy Spirit, prepared him for, and called him into, the ministry of the gospel of Christ. Therein, through the grace of God, he was enabled, according to the measure of the gift bestowed upon him, to be a faithful labourer; his conversation being agreeable to the truth he preached, and his love to God and the brethren unfeigned, and through diligence he improved in the talent received.

In the year 1716, he was drawn forth in the love of God to visit Friends in many counties of England and Wales, and the Lord's living presence was with him, to the joy of his soul, as he declared.

He travelled, in two years, 1665 miles; and after his return, for several months, he visited the meetings of Friends in London and the adjacent parts. When he was taken ill he had a complication of distempers, viz., cough, shortness of breath, and dropsy. He was in a heavenly frame, and resigned to the will of God, whether to live or die; 'for,' said he, 'I witness peace with God, through Jesus Christ, in whom alone I trust for eternal life and salvation.' Great tenderness of spirit appeared in him, and several other sweet and comfortable expressions at sundry times dropped from him. At one time he said, 'The Lord is abundantly good to my soul; he hath fitted and prepared me for himself.' At another time he said, 'The Lord's will be done; for I will wait all the days of my appointed time, till my change come.'

He oftentimes made humble and grateful mention of the

goodness of God, and love of Christ to his soul, and broke forth into praises to his excellent name. The morning before he departed, being asked whether he had any thing more to say to his wife and daughter, he answered, 'I have no more to say to them.' A friend a little after said, 'Dear John, I perceive thou art not far from thy journey's end; it will not be long before thou wilt be at thy heavenly Father's house, where are many mansions of bliss and glory.' He very sensibly answered, 'I hope so;' and soon after, he quietly departed in peace with the Lord, and is entered into that blessed and everlasting rest that is promised to the people of God.

His body was interred on the 10th of the First month, 1718, at Friends' burying-ground near Bunhill-fields, being accompanied from the Peel meeting-house by many friends and others. Aged sixty-three years.

ANNE DIXON, daughter of Christopher and Elizabeth Dixon, of Streatham, in the county of Durham, was from a child religiously inclined, and tenderly affectionate to those who kept their places in the truth, being much delighted in reading good books, and was of a very sober life and conversation, gaining a good report, and well-beloved of all; watchful that she might not offend the Lord, by being an evil example to others. Falling sick of the small-pox, upon the 7th day of the Second month, 1718, she continued in great weakness of body the space of six days, during which time these expressions following, amongst others, were observed.

She being under great affliction, said, 'One had need be near the Lord; for we know not how soon we may be taken away. I hope the Lord will be merciful to me, not through my good works, but by his favour and great loving kindness. It is well I lived so near the Lord, it stands upon us so to

do, and if the Lord should spare me any longer, I hope I should live nearer to him than ever. Saying, 'O God! remember me.' She said to her father, 'Dear father, have a care that thou do nothing that may offend God; and if thou hast done any thing that hath offended him, let the time past be sufficient. She also desired some present to tell her brother Joseph Dixon, 'To live well for the time to come;' and she bade her younger brother 'be a good lad, and the Lord will be kind to thee;' exhorting a cousin then present, not to mind pride, and finery, but the fear of the Lord.

Being in some agony of spirit, she said, 'Oh! that I had a full assurance of my entrance.' Desiring all present to withdraw, her mother only excepted, and turning her face to the wall, her lips were perceived to move, and in a little time she broke forth into praises, saying, 'I have now received full assurance from the Lord. Now I can return him praises. Oh! glory to my God;' repeating it over again: saying further, 'The Lord was near, and I knew it not;' praising the Lord then in an harmonious manner. Another time she said, 'If I go now, I hope I shall be no dishonour to the truth, for I have nothing but love and good will to all. I have wronged nobody, neither done an ill thing that I know of, in all my life. I doubt people will praise me when I am gone, but all the praise is due to the Lord.' At another time being very weak, she said, 'Though my afflictions are very great, yet I am borne up over them all. It is a brave thing to be prepared for a dying-bed. Lord, hasten thy work.' Several times expressing her willingness to die; and in true love and charity with all, departed this life in peace with the Lord, upon the 12th, and was buried at Raby, the 15th day of the Second month, 1718, aged twenty-six years and about three months.

JOHN CRUDSON, of Kendal, Westmoreland, at one time speaking of the exercises of the Lord's people, said, the

Lord was still with them so long as they kept faithful to him ; mentioning in particular, the wonderful deliverances of God to the children of Israel, while they stood faithful to him. He also spoke of the great exercise of the three children that were cast into the fiery furnace, and their wonderful preservation therein, with what became of the men that cast them in : as also of the trial of Daniel being cast into the lion's den, and standing faithful to God, he was preserved through all. Under the consideration thereof, he advised all to be true and faithful to the Lord, that they may witness preservation in, and through, all their exercises.

At another time speaking of being removed hence, he said, he desired, whether he lived or died, it might be to the glory of God ; and that if it pleased the Lord to remove him at this time, he would be a husband to the widow, and a father to the fatherless children ; and that he would be pleased to enable him to leave a testimony for him, to them that were left behind ; expressing at that time his great satisfaction, that he felt salvation near to him. He was often concerned to advise those present, to be very careful how they spent their time whilst in health, for he found there was enough to do when we come upon a sick-bed, and that many did not rightly consider how swiftly time slipped away, which seemed to show they did not walk in an exercising path. He also earnestly desired, that the Lord would be pleased to carry on, and prosper that great work he had begun ; and that he would be with Friends in their several meetings for discipline, especially in this place.

Another time, being in a heavenly frame of mind, he prayed fervently to the Lord, to the tendering the hearts of friends present, saying, ' O Lord ! thou knowest my weakness and inability of body, and that I am as a worm, and no man, and scarcely am able, at many times, to think a good thought, the enemy is so busy, now in the time of my great weakness. Yet, most holy Lord, I am humbly thankful to thee, for that thou hast been graciously pleased, to my great

satisfaction, to promise that thou wilt make war, and fight all my battles for me. O Lord! thy love, and the enjoyment of thy presence, are more to me than all the enjoyments of this fading world; yea, far beyond all cordials. I humbly crave it of thee, if it be thy will, to favour me therewith more and more, in this time of great weakness, even to the end. O, most holy Lord! I am truly thankful to thee, for thy many favours and blessings to my family, both spiritual and temporal; and if it be thy good pleasure to separate us, I beg of thee, that thou wilt receive whom thou art pleased to remove, and stay with them that are left behind.

‘And Lord, thou knowest I have many times been earnestly concerned in my spirit for a young generation: grant that my children may come up to serve thee in thy fear; and although I have educated them according to the best of my understanding and persuasion, yet Lord I beg of thee, let them know thy work in their own hearts for themselves, lest a libertine spirit should at any time prevail.’ Then returning praises to the Lord, who over all is worthy, he concluded sweetly at that time.

Another time several friends being present, he said, ‘Dear friends, I feel something upon my mind, to say to you, which is, the Lord is wonderfully good to his chosen and redeemed people; and although I have been very poor, inwardly poor of late, yet may say as I have waited upon, and sought the Lord, he hath been pleased to open to me the spring of life and truth again, to the comforting of my poor soul. And though my exercise of body is, and has been, very great, so that I never had the like in all my time, never so near death as I seem to be, yet I feel the supporting hand of the Lord underneath: and notwithstanding I have as comfortable enjoyments in this world as most of men, yet the enjoyment of truth is above all.

‘Dear friends, labour in your meetings, and in your families, to witness the work of truth for yourselves, to help over the dark, dull, heavy spirit, that clouds Friends in their

meetings. There is great need of it for both old and young. There is also the earth, and the clods of the earth, that very much hurt the minds of friends, but as friends abide near the truth in themselves, when they come to die, they will not want a crown.' This, with several other things relating to his journey to and from London, was to the tendering and satisfaction of friends; and so he concluded with 'Praises, high praises, to the Lord God, and the Lamb, who over all is worthy, now and for ever. Amen.'

He departed this life the 25th of the Fourth month, 1718, in the forty-third year of his age, and was buried in Friends' burying-ground in Stramangate, in Kendal, Westmoreland.

SAMUEL RANDAL.—A short account from Ireland, concerning our dear deceased friend, **SAMUEL RANDAL**, of Cork, dated the Twelfth month, 1719.

His first coming to dwell among us was about forty years past, as some of us do remember, when but a young man, at which time, by his grave and solid conversation, he adorned the blessed truth he made profession of. In commemorating his station and services in the church of Christ, and those qualifications wherewith the Lord was pleased to furnish him withal, whereby he became serviceable therein, we cannot but be sorrowfully affected for the great loss we have sustained. For, as he was a good example himself, in plainness, temperance, and justice among men, so he was also zealously concerned for the honour of God, and the promotion of his holy truth; and that good order and discipline might be maintained among the professors thereof; and that gospel order, and the line of justice and judgment might be extended towards loose and disorderly walkers, that thereby the holy truth might be cleared from the reproach and scandal that such brought upon it.

In his dealings either with particular families or persons,

he discharged his duty faithfully, without partiality, or respect to persons, wherein he was sometimes zealously sharp as occasion required. And as he was deeply sensible, that the world's conversation, and the eager pursuit after the riches and greatness thereof, was not only hurtful in itself, but had proved so to many, so was he in both respects concerned to be exemplary. For when considerable advantages of getting money presented themselves, with a very probable prospect, he often denied himself for truth and example sake. Although he had not a public gift in the ministry, he was often concerned to speak closely to the states and conditions of many, to the reaching of their understandings.

Thus in the place of an elder, we may say he was worthy of double honour, as giving himself up cheerfully and willingly to the service of truth, not only at home, but by his constant attendance at national and province meetings, frequently attending the former for many years, in winter as well as summer, until of late, being hindered by age and weakness of his constitution, he could not go so frequently as before.

Much more might be said, as to his many and particular services in love to truth, and the churches of Christ, but intending brevity, we have given this short testimony, to be recorded as a memorial of him, with desires, that as the Lord fitted and qualified him for every good word and work he concerned him in, so he may raise up many more to supply the place of him, and the many other worthy elders, who of late have been removed from among us, that so from one generation to another, there may be a faithful people, who may be rightly concerned, that the testimony of the Lord's holy truth may be kept up in all its branches.

He was taken violently ill of a pleuritic fever, and said at first, he thought he was death-struck, and was well content to die, being, as he said, weary of a troublesome world; that he had lived to the years of his father, and if it were the Lord's will, he was contented to go now. So, as

one given up and resigned to the Lord's will, he said he was not afraid of death, having nothing that stood in his way. In the continuance of his sickness, he spoke many sweet expressions, some of which follow: that he had loved, and sought the Lord in his youthful days; and that he had been with him, and preserved him through many difficulties and exercises. 'And now,' said he, 'I have a sense of, and do feel his goodness, which is more joy to me than all visibles; and though he has brought me to a weak bed, I can praise his name;' often lifting up his hands, and making melody in his heart. Being one morning very weak, and short-breathed, he spoke of the goodness of the Lord to him the evening before. 'The sweet savour,' said he, 'still remains with me;' adding, that he desired none of his dear friends or relations would pray for his recovery, but rather that he might have an easy passage, and patience to bear the pains of death.

As he was often, in his health, deeply concerned for his children, that as they grew in years, they might grow in truth and the fear of the Lord; so he often told them, he was more concerned, that they might walk orderly, and have a portion in the truth, than for the great things and riches of this world. The day before he died, he called for them, to whom he gave sweet and heavenly advice; and particularly he fervently expressed himself to his son Samuel how great his concern had been for his welfare every way, desiring him to seek the Lord, trust in him, and he would preserve and bless him; also to bring up his children in the fear of the Lord, and keep them from evil company, and to employments. And in a general way to them all, he said thus: 'I have been often concerned for you, that you might seek the Lord for yourselves, and live in his holy fear, and then it will be well with you when you come to die.'

After this, growing weaker and weaker, two friends coming to see him, he looked cheerfully on them, and said, 'I am about finishing my course.' His breath growing shorter, he lay quietly; and being sensible to the last, after

eight days' sickness, we are fully satisfied he laid down his head in peace with the Lord, and in sweet unity with his people, the 26th day of the Fourth month, 1718, and was buried the 29th of the same, aged about sixty-four years.

GEORGE GIBSON was born of believing parents, who were taken from him when he was but young, yet he was educated among Friends. It pleased the Lord to visit him with his grace and good spirit, in his very tender years, whereby he was early inclined to seek after the kingdom of God and his righteousness; and he being obedient thereunto, came to have an experience of the work thereof in himself, which made his conversation sober and grave, as became the religious profession he made. And it pleased God to endue him in a good measure, with a spirit of wisdom and of a sound mind, whereby he was enabled to stop the mouths of gainsayers, while he was yet but young.

It pleased God, who saw the sincerity and uprightness of his heart, to call him to the work of the ministry, in or about the 25th year of his age, which he entered into with great fear and humility. He was slow of speech, and not hasty to deliver what was upon his mind, and notwithstanding his voice was low, the savour of life attended his ministry, which he was very careful to wait for, and thereby was made beautiful, as well as serviceable and honourable in the church. A godly care was constantly upon him, to adorn his doctrine, by a conversation suitable thereto, by which he obtained a good report in the parts where he dwelt, among those who made not profession with us. He travelled pretty much in the work and service of the ministry in this nation; he was also in Ireland and Scotland, and his service was well accepted among friends and others where he came.

This is further to be observed, that when he was not employed in the service of the ministry, he was very diligent

and industrious in his outward business, thereby endeavouring to maintain his family and bring up his children decently; and it pleased the Lord so to bless his labours, that the end thereof was answered. He was much concerned for his children's welfare, not only as to outward things, but that they might be subject to the Lord his God, often advising and exhorting them to fear the Lord in their young and tender years; which advice, there is reason to hope and believe, hath had, and may have, some good effect on them.

It pleased the Lord to visit him with the small-pox, about the first of the First month, 1718, which was very sore and hard upon him, but he bore his affliction with true Christian patience, and resignation to the will of God. He was visited by divers friends, to whom he expressed, that he was fully resigned to the will of God; and that although he had undergone a great deal of bodily affliction during his illness, yet it was little to him; for he had a being that was not shaken. He further said, that if the Lord had any further service for him in this world, he did not doubt but he was sufficient to raise him again; but if it pleased God to remove him now, there was nothing stood in his way: but said, he could have been glad to see his children settled in the world: nevertheless added, 'Not my will, but the Lord's will be done.'

His distemper increased upon him until the 12th of the same month, when a little before he died, his son asked him how he did; to whom, after a little pause, he answered, 'I am under grace, in the power of truth, and that is my comfort;' which was the last sentence he was heard to speak, and so quietly departed this life, the 12th day of the First month, 1718, at his dwelling house in Thetford, in the county of Norfolk, in the 48th year of his age, having laboured in the ministry about twenty-two years, and was buried in Friends' usual burial-ground in the said town.

MARGARET FOTHERGILL, late wife of John Fothergill, in Wenslydale, Yorkshire, was carefully educated, when a child, by her parents, amongst the people called Quakers; and while she was but very young, not only delighted to go to friends' meetings, but came under a concern of heart, that she might become acquainted with the Lord for herself, and be made a partaker of his quickening power and virtue in her own soul. This concern the Lord was pleased to regard, and graciously came in upon her heart, by his power and love, and thereby helped her to draw near him, and worship him knowingly, while she was but very young. As she grew up, she continued to delight in waiting upon God, and feeling after his goodness secretly, through the pure influence whereof, she came to be clothed with a meek and quiet spirit, and also helped to show it forth in a grave, modest, and exemplary behaviour; because whereof, she was much beloved by most that knew her. Some time before she was married, being likely to leave her own country, she came under some exercise to exhort friends in several of their meetings to a close walking with, and a true depending upon God; and to beware of an unconcerned mind when they appeared before him in meetings; which exercise she made mention of, being fresh in her mind, on her dying bed.

After she was married, she continued a true lover of meetings, and an humble waiter for the resurrection of the life of truth, right well knowing that therein is all ability for the performance of worship acceptable to the Lord. As she was often attended with fear and care, lest any thing should divert her mind from the fervent search after the truth itself, which is absolutely necessary, so she would often express her sorrow of heart concerning a dulness and indifferency which she apprehended to be growing upon some people's minds, who had long professed the truth.

Notwithstanding her being often unfit for attending meetings, as she had a good will to do, especially monthly and quarterly meetings, by reason of having young children, and

sometimes being very tender and weakly as to her constitution of body, yet would she often express her care that the affairs of truth, in those meetings, might be managed with suitable zeal and care for the glory of God; sometimes saying she could be glad, and was not without hopes of living to be a little more at liberty to attend those services, and to discharge herself more fully amongst Friends, for righteousness sake, whereof she was a pattern in her conversation, being humbly careful that the Lord's holy name might be glorified.

At the birth of her last child, she expressed much thankfulness to the Lord, saying, in a reverend mind, 'How shall we be thankful enough for all his help and wonderful goodness!' And although she as hopefully got so far as at any other time, that being her eighth child, yet she grew suspicious of herself, and the third day after discovered her apprehensions of being taken away, in these words: 'I wonder that I cannot be troubled that I am likely to leave my little ones, and my dear husband.' These expressions nearly affecting her husband, she added, 'They (meaning her children) will be cared for, and thou wilt be helped, and there is a place prepared for me.' She continued in a steady expectation of being taken away, and spoke of things relating thereto, with such cheerfulness and resignation, as was much admired. She spoke to divers persons in particular, advising them to prize their time, and make a right use of the visitation of God to them. She also expressed herself in a living concern that young people, amongst Friends, might not content themselves with barely going to meetings; and said, in a weighty manner, 'It will not do; it will not do:' and so spoke of her own concern, and desire to meet with the Lord in her young years, when she went to meetings; and that she could not be content without his presence, or his love; and humbly acknowledged his mercy and goodness to her, from her youth upward. She also said that she had often thought herself poor and bare, but she followed on after him, and could not let him alone; and humbly acknowledged, he

had often appeared to her as a morning without clouds. Her heart then being filled with the love of God, with unspeakable joy in the Holy Spirit, she sung praises and hallelujahs to the Lord God, and the Lamb, her Saviour, for his loving-kindness and goodness to her, in many respects, till that very time.

Another time, one coming in to see her, of whom she quickly took notice, called her by name, and charged her to be careful about going to meetings among the Lord's people; and that she did not go in a careless, or unconcerned mind, but to sit down at his foot-stool, and wait to hear his gracious words. She charged her to tell her daughter thereof, and spoke further of the sorrow which had seized upon her spirit, because of an unconcerned mind, and indifferency, with respect to waiting for the knowledge of the truth itself, that she had seen coming in among Friends, which that day, (or thereabout) she said she well remembered, she had to advise Friends against, the last time she had any thing to say in meetings, before she left her own country. And with great weight further said, 'It is great, or absolute mockery, to go to sit down before the Lord in meetings in a careless mind.' After some little stillness, in the strength of the word of life, she said there was a terrible day of judgment coming, or hastening upon the backsliders in Sion. After that she seemed to be easier in her spirit, and lying some time more still, her husband softly asked her how she was; she replied, 'Well, or pretty well, my love; I find nothing but ease and peace.' Though her weakness had then prevailed much upon her, and she lay pretty still for some time, yet her strength was renewed in the power of truth, wherein she broke forth in supplication, in a very humble and fervent manner, for the church in general; and also mentioned her little ones.

She farther said, 'Let me be bowed down before the Lord, that the fruit of my body may be enriched with the same favour, love and goodness;' and so went on in praising and

glorifying God, in the aboundings of his love and merciful goodness, to the tendering the hearts of most about her. After some time, she being entreated to endeavour after rest or sleep, she answered, 'I had a fine or easy day yesterday, but this will be a hard day; for I think I shall rest little more, till I rest for altogether;' that being about, or before, the middle of the day. She continued in humble acknowledgments to the Lord for his goodness and mercy, and in praises to him whom she often said was worthy, worthy of it for evermore, so long as her words were intelligible.

Though she had a hard struggle with death, yet the sting of it being taken away, she seemed not to regard it, or complain, her spirit being borne over it by the sense of that joy and lasting pleasure she was near to launch into the full fruition of; and that evening she departed, being the 16th day of the Second month, 1719, in the forty-second year of her age; and was buried the 18th day, in Friends' burying-place, accompanied by a great concourse of people, amongst whom the testimony of truth was borne, in the power and goodness of the Lord Almighty, to the comfort and strengthening of many.

TOBIAS EDWARDS, of Fordmill, near Warwick, in the same county, was born in the Eighth month, 1642, and was convinced of the blessed truth, as professed by the people called Quakers, about the year 1666, in a meeting of Friends held in Warwick jail, many Friends being then prisoners there for their testimony to the truth. About the year 1674 he received a gift in the ministry, in which he was a zealous, diligent, and faithful labourer. The manner of his ministry was plain, but very powerful and affecting; not in the enticing words of man's wisdom, but in the demonstration of the spirit. The tendency of it, many times, was to encourage and press Friends to a diligent waiting upon the Lord,

that none might content themselves only with a belief, profession, and outward show of the way of truth, but that all might come to know and experience the work of the Spirit of truth upon their own hearts, that they might depend upon it for relief and comfort in all times of trials, afflictions and temptations which attend the faithful. He grew very laborious in his service in his latter time, being concerned in love to visit some of the meetings of Friends in several adjacent counties, in which his service was very acceptable.

He had also a gift in prayer, very powerful, in which he was frequently exercised, both in our public assemblies and at his visits to Friends in their families. He made frequent visits to the afflicted, and to the poor, as well as to persons of other persuasions than Friends; and at such visits, he was often concerned in exhortation, which was weighty, seasonable, and helpful; and also he was often bowed to supplicate the Lord on their behalf, which plainly declared, he sought the good of all souls; and those visits were very serviceable and acceptable to persons of divers persuasions.

The Lord not only gave him to believe, but also to suffer imprisonment for his testimony to the truth, against that anti-christian yoke of tithes, with a godly resolution, in patience and resignation to the will of the Lord. He was committed to prison the 17th of the Third month, 1718, and continued a prisoner until he died, but through the kindness of the jailor, had liberty of going to meetings, and to visit his relations and friends.

The 6th of the Seventh month, 1719, in Warwick meeting, (being the last meeting he was at,) he spoke to this effect: that calamities would come upon the careless professors of these times, and desired that the professors of truth would lay it to heart; for if they were found unfaithful to the gift of God that is manifested in their hearts, the Lord would be more severe with them in judgment than to others that know not the truth. At the close of his testi-

mony, he said that he felt what lay upon his spirit bore great weight, so was willing to come to that meeting to clear himself, not knowing whether he might have the like opportunity again.

He was taken ill the 13th of the same month, and one of his sons being about to give him something to ease him, he cheerfully said, 'It may be the hour is coming that I have long looked for and desired.' He was brought very weak, yet said the Lord dealt very favourably with him.

On the 18th, two friends went to visit him, and one of them at taking leave, said, 'Farewell.' He answered, he did fare well; and spoke much of the goodness and kindness of the Lord to him. The other friend said, 'I do not bid thee farewell, knowing and finding thou dost fare well; and that it will not be long before thou dost enter into thy everlasting farewell.' To which he answered to this effect: 'I desire that I may not be covetous, to think the Lord's time too long, but that I may be endued with patience, to wait the Lord's time, until I am brought into the full enjoyment of it.' After this, he expressed himself to the same purpose as when last at a public meeting, viz., that the Lord would try us all one way or another. Some would be tried with deep temptations of the enemy of their souls; and that the Lord would try the professors of truth, and others also; and that against those who are not faithful to the Lord during the day of their visitation, he would be severe in wrath. Then he was drawn forth in supplication to the Lord, not only for his church and people, but also for all people, under whatsoever persuasion or profession of religion, that they might be brought near to the Lord.

At another time he spoke of the merciful dealings of God towards this nation, and by way of query, said, 'What reformation hath it wrought in a general way? But little as I can see, except here and there in a poor creature; but I believe the Lord will deal in his severity, and make them know that he is God.'

During the time of his illness, he often expressed the refreshment that he received in the visits of Friends. At one time a Friend made him a visit, and was concerned in supplication to the Lord that he would be pleased to be with him, and give him an answer of peace in his bosom, for all his faithful services of love amongst his people; and if it were the Lord's pleasure to remove him, that he would please to raise up more faithful labourers in his stead. The powerful presence of the Lord was then with him, and he poured out his soul in prayer and praises to God, to the tendering of the hearts of all present, and then said, 'Oh! how good the Lord is; how comfortable hath he made this sickness; how hath my soul longed for this.'

At another time, when several friends were come to visit him, he said, 'I am but weak of body, but pretty well content to bear it:' and added further; 'I have been willing to bear my exercise, and to suffer affliction with the people of God; for they that will not suffer, cannot be the people of God. They that shuffle, and will not bear the cross, will not be accepted of God, but he will turn them off.' Being raised up in his bed, he said, 'Friends, I am glad to see you. I desire you may be watchful, and have true regard to the truth in yourselves, that so you may be preserved by it, and come to be acquainted with the goodness and love of God, which I feel is renewed to my soul: and also rightly to know yourselves, that so you may not be beguiled by the enemy. Some, for want of having a right knowledge of themselves, have soared aloft in their minds, and not coming down to the true witness in themselves, have been mistaken, thinking it to be well with them, when they have been ensnared by the enemy. But,' said he, 'by the light of the Lord Jesus Christ, you may see your states clearly. We had need to be very careful to watch against the enemy, for he is very subtle, and hath many wiles, lurking places, and crafty ways to beguile poor souls. I should be glad, if I were able, to speak of them,

and lay them all open, that you might be forewarned, and so escape his snares.'

He also advised friends, not to be over careful about the things of this world, and thereby bring themselves into forgetfulness of God. He desired friends would not forget his words: 'For, said he, 'I knew not that I should have been thus concerned amongst you, but am helped by the grace of Jesus Christ.' These things he spoke with much sweetness and weight, to the refreshing and tendering the hearts of friends then present.

At another time, being the 20th of the Seventh month, and three days before his death, several friends being in his room, he said, the work he was called to was hard for him to express, because of the weakness of his body; adding, 'We should not judge according to outward appearance. But as you have been often exhorted, so now be steadfast in waiting on the Lord as oft as you can, not only in meetings, but out of meetings, in your families.'

He was much enlarged in testimony, but being very weak, the latter part could not be so clearly understood. Taking his leave of friends, he desired those near him to visit him as often as they could; for they were a comfort to him. After this he was heard to speak but little, except to express the love and goodness of God to his soul, and to return thanks and praises to God for the same.

He died the 23d of the Seventh month, 1719, and was buried the 27th of the same, in Friends' burying-ground in Warwick. Aged seventy-seven; a minister forty-five years.

THOMAS RUDD, of Wharfe, near Settle, in Yorkshire, was convinced of the blessed truth in the early part of his days, and soon after raised up to bear a faithful testimony for the same, being called into the work of the ministry, by the visitation of God from on high, agreeable to the account

given of him by Friends of the monthly meeting of Settle, in the county of York aforesaid, to which he belonged, and who have given testimony concerning him, from a certain knowledge of his life and conversation amongst them, as well as of his labours and services, on the account of truth in divers respects. He was raised up to be a serviceable instrument for the good of many; and in his public testimony, from a sensible experience in himself of the dealings of God, he became a faithful and diligent labourer in the work of the ministry, and zealous for the honour of God, and good of people's souls.

He travelled in many places of England, Scotland, and Ireland, as well as some other remote parts, in order to preach repentance, and warn people to fear the mighty God of heaven and earth, who is, and will be, as he often used to say, a just and terrible God to the workers of iniquity, of what kind so ever, yet a faithful rewarder of all those that wait upon him in truth and sincerity. Being often exercised after this manner, in the streets and market-places of many towns and cities where he travelled, as well as other places of public concourse, his labours many times had a good effect, being favoured, upon certain occasions, with remarkable instances of that eminent hand of power that attended him therein, sometimes to the convincing of gainsayers.

For this labour of love he, in his day, had his various exercises and afflictions, being many times imprisoned, as well as sorely beaten and abused; all which he patiently endured, and, like a faithful and valiant soldier, did not turn his back in the day of battle, but on the contrary approved himself a faithful warrior in the Christian warfare wherein he was engaged; having an eye of faith, whereby he was made to see as well as taste of the recompense and reward of the diligent servant, who is careful to improve his master's talent, as it is believed this esteemed Friend was, agreeable to his measure, and the dispensation of the gospel committed to him

He was much in public service abroad for divers years, which, together with his long imprisonment, often occasioned him to be absent from his family and friends, to whom, when present, his company was very acceptable, he being a loving husband to his wife, a tender father to his children, and also very serviceable amongst his friends; not only in word and doctrine, in which he often laboured in meetings, with great sweetness, fervency and zeal, but also in the work of discipline, being earnest after, and greatly desirous for the prosperity of the work of truth in all; and more especially, that the camp of God might be kept clean, and that spiritual Israel might be beautiful, and in no wise stained with any of the vain customs or fashions, or the corrupt spirit of the world.

For this end he fervently laboured both at home and abroad, wherein he exposed himself to many hardships and perils of several kinds, until his natural strength and the ability of his outward man were very much spent, by which he was prevented from attending meetings, as in the time of health he diligently used to do, wherein he was very exemplary in coming exactly at the hour appointed, advising Friends to constancy and diligence therein, and not to be careless or negligent in that great and incumbent duty.

In the time of his bodily weakness, he had his memory and understanding very clear and sound, till near the time of his departure, and always showed great gladness to see friends. It was his great delight to inquire after, and hear tell of the affairs of truth, and the prosperity thereof among Friends; and therein his deportment and behaviour were very comfortable, as well as edifying to divers who had such opportunities with him. It was plainly manifested his chief concern was for the prosperity of truth, and Friends' growth and increase therein; having also an exercise upon his mind in respect of the youth among Friends, that they might be preserved from the many snares and entanglements of this

life, he himself being carefully concerned to be an example of humility, patience, and self-denial.

At a certain time, being visited by a friend in the time of his weakness, he expressed himself after this manner: 'I have of late time had under my consideration the various and unusual exercises I have met with in the course of my life, and the many great afflictions I have undergone for truth's sake, wherein I have now cause to rejoice, that I was made willing faithfully to discharge that concern which many times was laid upon me. I have the comfort of it now in my declining days, for I feel the reward of peace and satisfaction in my inward man, which is a sufficient recompense for all my labour, notwithstanding I have met with many exercises in my time.'

His bodily weakness increasing upon him, and finding his outward man yet more and more to decay, he was often ready to expect his latter end drew nigh, which brought a fresh and renewed concern upon his mind, like a wise virgin, to examine how he was prepared to meet the heavenly bridegroom.

A friend going to visit him, he, in great brokenness of heart, several times said, 'It is enough, it is enough, that I feel inward peace.' And further added, 'Although I have jeopardied my life many times, in answering what I believed the Lord required of me, it is all too little. If any inquire after my conclusion, let them know it is in peace with the Lord.' He continued for some time in that tender frame of spirit, even as though he was filled with a divine sense of the love of God. And at several times afterwards he was heard to say, 'Oh! what an excellent thing it is to be at peace with the Lord and all men.'

There is no cause to think, but that he had the comfortable assurance and evidence of peace and reconciliation with God, through Jesus Christ, having been faithfully concerned in his day and time, according to the gift or measure of grace bestowed on him; whereby he was made instrumental

to turn many to righteousness. Having served the Lord and his people in his generation, it is believed he hath laid down his head in peace, and is entered into that rest prepared for the righteous, according to Rev. xiv. 13. "Blessed are the dead which die in the Lord, from henceforth, yea, saith the Spirit, that they may rest from their labour, and their works do follow them."

He died at his own house, at Wharfe, near Settle, the 22d day of the Twelfth month, and was buried on the 25th of the same, in the year 1719, at Friends' burying-ground, in Settle, about the seventy-sixth year of his age.

SARAH CLARK, wife of Robert Clark, of the parish of Bartholomew the Great, London, was convinced of the blessed truth in the one-and-twentieth year of her age, and about the nine-and-thirtieth thereof, her mouth was sometimes opened in meetings in testimony to that truth she was a witness of.

She was one that aimed after a life of righteousness, godliness, and faith; often exercised with bodily distempers, which she bore patiently. In her last illness, being visited by several friends, one then present was so affected with the sense he had of the goodness of God to her soul, that he would not omit penning down the following savoury sayings that dropped from her mouth, and communicating them to others.

'I have been,' said she, 'more concerned for the substance, than for the form; and that I might be a preacher in life and conversation, more than in words.'

Again, 'My desire was that the Lord would be pleased to make me thoroughly and entirely clean, that nothing might be wanting to render me acceptable in his sight.'

Then, after a little pause, she said, 'I witness my peace to be made with God, through Jesus Christ, and am willing

to depart when he pleaseth. Death has no sting; for through the grace of God, I can say with the Apostle Paul, "O death, where is thy sting? O grave, where is thy victory?"' 1 Cor. xv. 55.

One asking her how she was reconciled to part from her husband and children; she answered, 'I enjoyed them in the Lord, and when he is pleased to call me away, I hope I shall be willing to leave them to him; for his love is more to me than all the world.'

As one having full assurance of faith, she said, but in a very humble manner, 'I know that my Redeemer lives, and because he lives, I shall live also.' Adding, as conscious of her own weakness, 'I have no ability of my own, but all my ability is of God.'

She continued for some weeks after, under much infirmity of body, but was preserved in an heavenly frame of spirit, and on the 7th of the First month, 1720, she departed this life: and after a very large and good meeting at the Peel, on the 12th following, her body was interred in Friends' burial-ground, near Bunhill-fields, she being about fifty years old.

ALICE HAYES was born of honest parents, at Rickmansworth, in Hertfordshire, in the year 1657, who educated and brought her up in the profession of the church of England.

It pleased the Lord to make known his truth to her, about the year 1680, by a servant of the Lord, whose name was Elizabeth Stamper. She was called forth into the work of the ministry, and concerned to visit the churches in several parts of this nation, and many have been reached and convinced through her ministry. She also travelled through Holland, into Germany, as far as Fredrickstadt, and had excellent service; and many were reached and tendered by her

ministry, it being in the demonstration and power of the spirit.

She removed out of Hertfordshire, and came to settle at Tottenham, about the year 1712; and friends had true unity with her, both with respect to her innocent exemplary life and conversation, and also her gift in the ministry, in which she was made very serviceable, for the encouragement of friends to faithfulness, in every branch of their testimony. She frequently attended meetings of business, in which she often gave very solid and seasonable advice.

She being at the Yearly meeting in London, in the year 1720, was taken ill, but her love being strong to her friends there, she staid some days, and then returned home to her house at Tottenham, and grew weaker and weaker, till she quietly departed this life like a lamb. But during the time of her sickness, she gave much good advice and counsel to her family, as also to others who came to visit her, and dropped many sweet sayings of her comfortable enjoyment of the Lord's presence, some of which are as follows:

James Dickinson and Peter Fearon came to visit her in their return from London, and had a comfortable time with her, and she broke forth in admiration of the Lord's goodness that attended his servants, and at that time had enlarged their hearts together. She said she trusted the Lord would be with them, and be with her to the end, and help her safely through; desiring to be remembered by them in their near approaches to the Lord, when separated. She also desired them to give her love to her dear friends in the North, not expecting to see them again; but said all would be well. She was resigned to the Lord's time, and desired the Lord would conduct them safely to their families, and give them plentifully to enjoy his peace, for their labours in his work and service.

At another time, a Friend of Tottenham coming to visit her, and some more Friends coming in, she said, 'Oh! love one another, and the Lord make you a living people to him-

self, and preserve you in perfect love and unity. I am in perfect love to all people ;' with many more weighty expressions, and then desired friends to give her up freely to her God ; saying, 'I am willing to die, and I hope it will not be long first. But oh ! I would go exactly in the Lord's time. All that I desire is, that the Lord's presence may be continued to me, and then I fear not the pinching time, the hour of death. My God is my resurrection and my glory. Here is my strength, my refuge, and I am thoroughly resigned to his will. It will be but a little time, and my soul shall sing praise to the Lord on Mount Sion, with the redeemed of him, out of the reach of trouble.'

Our ancient Friend, George Whitehead, was several times to visit her in the time of her weakness, and had comfortable seasons with her, wherein she expressed her great satisfaction in his kind and tender visits.

Some friends being come to visit her at another time, she broke forth in a tender frame of spirit, and said, 'I do wait on my God, and he is a God of everlasting loving-kindness, and hath been good to my soul all my life long.' And then said, 'Friends, do not put off making your peace with him till you come upon a dying bed. Here is enough to do, to labour under the afflictions of the body. I would not be without the favour of God now, for all the world. The Lord, the God of Abraham, of Isaac, and of Jacob, my God and your God, bless you, and be a God to you in all your trials ; for he hath been so to me, a sufficient helper in times of trouble.'

Several young people being with her at another time, she tenderly advised them to be good, and serve God faithfully, and not put off the great work of their day to the last, but timely to prepare for a dying hour ; 'that,' said she, 'you may have oil in your lamps, and be in readiness whenever that time shall come.'

She farther said, 'It hath been the joy of my heart to go to a meeting, and to meet with the Lord there ; but much

more joy it will be to my soul to meet with him in heaven, and to have a place in his kingdom. Through mercy, I am under no terror of death, but am in true peace. Oh! blessed be my God for ever, his goodness is exceedingly large. I would praise him for his goodness, but that I am very weak, and desire, if it be his will, not to see the light of another day, my affliction being great; but all in his own time.' She then broke forth in prayer, saying, 'Dear God, make my passage easy;' and desired to be supported under her affliction, which at times was very sharp; yet she bore it all with great patience, still looking to the Lord her Comforter, under the deepest provings. And often said, 'Oh! sweet Lord Jesus, receive my spirit, for I long to be with my Saviour; yet let me not offend thee, but patiently wait thy time.'

She greatly desired at another time, that the Lord would bless her children, and that they might serve him faithfully in their generation. She was often deeply engaged in spirit before the Lord, for her children, who were all, save one, at a great distance from her. She desired they might be men of truth, fearing God.

A few days before her death, some friends of Tottenham being come to see her, sat down to wait on the Lord God with her. His love was largely manifested, and sprung up as a fresh spring; and after a friend had been concerned in supplication to the Lord, she broke forth, and said, 'Oh! love; this is love that may be felt. My God, thy goodness is wonderfully large! My soul praises thee for the overflowings of thy love at this time; an opportunity unexpected.' With many more sweet heavenly expressions; and tenderly acknowledged the kindness of her friends in that visit. Taking leave in brokenness of spirit, she desired the Lord to be with them, and strengthen them to be valiant for his truth, and to keep their meetings in his name and power: saying, 'Oh! what comfortable times we have had often in our week-day meetings; how have our cups overflowed with the love of our heavenly Father;' with more affecting expressions, as to

abide in the unity of the spirit of Christ, every member keeping in his proper place, and concerned for the honour of truth, in maintaining good order in the church, &c.

At another time near her end, she desired her dear love might be remembered to all friends, wishing well to them and to their posterity. She desired those about her, when they should see her going to breathe out her last moments, to be very still, and inward with the Lord in their spirits, breathing for her easy passage. Adding, 'All will be well; I am going home. I am going home. I have done with the world, and all that is in it; but breathe that the Lord may pour out of his spirit upon a young generation, that they may serve him in cleanness of heart.' And farther said, she had fought the good fight, and should obtain the crown immortal: adding, 'My beloved is mine, and I am his: he is my All in All.' And then prayed sweetly, 'Oh! everlasting God, and mighty Jehovah, send the angel of thy power and presence, to conduct my soul into the heavenly mansion, my holy King, where there is joy and rejoicing, and singing of praises for evermore. Into thy arms, sweet Lord Jesus Christ, I offer up my soul and spirit.'

The last words she was heard to say, her voice being low, were, 'The Lord my God will help me.' She was a lover of peace and unity, and did promote it to the utmost of her understanding; and in her ministry very plain and powerful: but oh! to the disconsolate, it often dropped like rain, and run like oil to the wounded; and she had a word in season to most or all conditions. But she is now removed, and no doubt entered into that joy and bliss prepared for the righteous.

One thing must not be omitted: she greatly desired the Lord, by his good presence, might attend the meeting at her interment; which was eminently answered, she being accompanied by many friends and others, to Winchmore-hill meeting, where divers living testimonies were borne, and the

way of salvation opened, and many hearts tendered by the Lord's power.

She departed this life the 8th of the Seventh month, 1720, aged about sixty-three years, and was buried the 13th of the same, in Friends' burying-ground at Winchmore-hill.

JOHANNA NOYES, wife of Israel Noyes, of Bradford, in the county of Wilts, and daughter of Jeffery Pinnel, of Bristol, deceased, was a virtuous maiden, a loving and affectionate wife, a tender mother, a kind mistress, and a good neighbour. She had a true sense of the blessed truth, which seasoned her heart, and she was very solid, and truly religious, and loved to go to meeting on week-days as well as First-days, and was well fitted for her change. She is, no doubt, entered into that glorious city and place of rest that is prepared for all the followers of the Lamb, where all sorrow and sighing shall flee away, and the Lord God will wipe away all tears from their eyes.

Her stomach failed, and she was attended with a cough and intermitting fever, so that she grew weaker and weaker; and on the 6th day of the Eleventh month, 1720, she took to her chamber; and though her weakness increased, yet her spirit grew stronger and stronger. She often signified how good the Lord was to her; and desired her husband to bring up her children in the way of truth, and keep them to Friends' school, that they might be kept to the plain language. Also she desired of the Lord that he would be pleased to make them his servants.

She oft-times was in a heavenly frame of mind, and told those present that the Lord had given her a full assurance that it would be well with her, and she should go to that glorious kingdom of rest and peace. She desired her husband to take care to live in the fear of God; and at the same time advised her sister, Anne Pinnel, and her sister-in-law, Mary

Tyler, to keep to their exercises in meetings, telling them they had no assurance of time here, and that it would not do barely to go to meeting, but they should be diligent to wait upon God in meetings. She felt so much of the power of the Lord that it made her cup to overflow.

She expressed that the power of the Lord was in such an extraordinary manner with her, that she seemed to be in heaven already: and several relations being present with her at that time, were deeply affected before the Lord, under a living sense of his mighty power that was then felt amongst them, to their great comfort; a day, it is hoped, never to be forgotten by them. Also she said, the spirit of the Lord in her strengthened her to speak: she signified that her children were near, but she could not see room to desire to stay from heaven for them. She bore her illness patiently, and with much resignation of mind to the will of the Lord, often saying, 'Lord, if thou pleasest to take me, I am ready;' and often supplicated the name of the Lord, and had a longing desire to be dissolved, and be at rest.

Another time, on a First-day morning, she said, 'Ah! this is First-day; sometimes I have had good meetings, and if I was well, I would go to meeting.' And said to her husband, 'My dear, the sweetness of the Lord's spirit is upon me to a great degree.' A little before her departure she often said, 'Come, Lord Jesus, and receive the soul of thy handmaid.' She spoke to her servant-maid, and desired her to think on the hour of death; and advised her not to tell lies; and pressed upon her to mind her advice, as they were the words of her dying mistress.

She said the night before she departed, 'O Lord, be pleased to give me a little ease, and take me to thyself; for here is nothing but ups and downs in this world; trouble on one hand, and trouble on the other.' Then she broke out in a heavenly frame of mind, saying, 'O Lord, thou art a fountain of living mercies;' and desired that the spirit of the Lord might remain upon her aunt and sister, that were then

present with her, continuing praising the Lord. She said to her mother-in-law, 'The Lord hath made thee a mother to me;' and in a while after, 'Mother, now I shall be in heaven in a little time.'

She quietly departed this life like one falling into a sweet sleep, between the second and third hour in the afternoon, on the fourth day of the week, and the 22d of the Twelfth month, 1720, aged twenty-nine years, four months, and two days. The Second day following, being the 27th, her corpse was interred in Friends' burying-ground at Comerwell, belonging to Bradford meeting, where a great number of people, both friends and others, attended the corpse to the meeting-house which joins to the grave-yard, where was a living and powerful testimony borne to the truth.

WILLIAM ARMSTRONG was born on the border of Scotland, and when but young, was sent by his father into the west of England, in order to follow the occupation of a linen-draper. Some considerable time after, he returned into Cumberland, and followed the same business, being at that time, in his profession of religion, a Presbyterian, and very zealous in his way, cautious and conscientious in his sayings and doings.

About the year 1690, the Lord was graciously pleased to visit him with his day-spring from on high, so that he was convinced of his blessed, everlasting truth, and the Lord wrought mightily in him, to the redeeming and sanctifying of him, and making him a vessel for his own use, and gave him a gift of the ministry.

He travelled much, visiting the churches of Christ in many places, preaching the gospel in England, Scotland, and Ireland, as also in America; where he had good service; for though he was not elegant in speech, yet he was indeed fervent in spirit; strong and valiant in the power of God, to

the terrifying of the sinners in Sion, and to the comforting of the upright and honest-minded.

He was a man of good understanding, and very watchful and humble in his conversation, truly careful not to give just occasion whereby truth, or the followers of it, might suffer in any respect. And was truly given up to spend, and be spent for the gospel.

He would not fall under wrong-spirited men for self ends, nor baulk his testimony for their favour : he was not forward to meddle with church affairs in meetings of business, but when he did, he appeared for the cause of truth.

He was zealously concerned for the youth among Friends, often supplicating the Lord, that he would be pleased to lay his hand upon them, and with his merciful judgments so to fit and qualify them, that they might stand faithful in the same testimony that the elders that are gone to their rest had borne in their day, that the Lord might still have a people to proclaim his name and truth upon the earth. He was a man of an universal spirit, concerned for the prosperity of the truth in all ; zealous against jarrings, and loose spirits, which often made him the butt of libertines.

It was his very life to feel truth prevail over all, being much concerned for its reputation, and having a great regard to the honour of it in his conduct among men. His heart and house were open to receive his brethren, not for ostentation, but in love to truth ; generous in contributions, cautious, and encouraging to the honest-minded, but zealous and sharp against the stubborn and rebellious.

In about three years after his return from America, being much weakened by hard exercise and travel in that country, he was taken ill with great inward pains and a dizziness in his head, being also somewhat dropsical. In the time of his illness, he often breathed to the Lord for patience to bear that great trial, as he called it, of parting soul and body ; saying to his wife, ‘ I have made good use of my time in health, for which I am truly thankful to the Lord. I am

willing to leave this troublesome world. I see nothing to stand in my way. Jacob's God is my God; he forgets me not in this time of trial.'

Many Friends and others came to visit him, to whom he gave good counsel, advising Friends to keep to meetings while health and strength remained. He said he always hated deceit and dissimulation, and loved to be plain; and desired Friends that were present to look about them, and be rightly concerned for the affairs of truth.

At one time he said, 'I may say that death hath compassed me round about, yet I am inwardly refreshed and comforted, which is more to me than all outward things.' Adding, 'I have had many good days, and received many mercies from the hand of the Lord. I have loved truth ever since my heart was turned towards him, and when the testimony of truth suffered, I have suffered with it.'

At another time he said, 'I have gone through many hard censures, and suffered much by wrong spirits, who would not keep within the bounds and limits of truth; but none of them could make me truckle under, or baulk my judgment, and that is my comfort.' Then commemorating the Lord's goodness to all them that truly seek after him, he concluded with a spiritual song.

Thus this godly man, having finished his course, departed this life the 5th day of the Second month, 1721, aged fifty-eight years, and was buried the 7th of the same, in Friends' burying-place, in the city of Carlisle, many Friends and others being present.

RICHARD BOCKETT was born in London, on the 26th day of the Eighth month, in the year 1693.

He was one whom the Lord was pleased to visit in his young years, and gave him a sight of his holy way, to wit, Christ Jesus, the way, the truth, and the life; and also

enabled him to walk therein in a good degree, wherein he met with that peace and satisfaction which engaged him, in his very young years, to exercise his mind in spiritual things.

He was seized with a violent fever on the 13th day of the Sixth month, 1721, which continued on him five weeks, but remained very sensible all the first week of his illness. His mother fearing his senses might not long continue, was concerned tenderly to ask him how it was with him, as to his inward condition, and whether he had witnessed at times and seasons the enjoyment of the presence of the Lord.

His answer was, 'Yea, many a time;' and also said, it had been his desire rather to be taken out of this world, than to bring any dishonour to the Lord. Which was a comfort to her to hear; this being the seventh day since he was first taken ill. That evening he took to his bed, expecting to have a very bad night, but contrary to his expectation, the Lord was exceedingly good to him, which brought him into great stillness of mind. After some time, his mother being in the room, he softly called, 'Mother, let all be still.' Then she sat down by his bedside, and was sensible the Lord was near to him, and was pleased to solace his soul with his goodness in a wonderful manner. So he lay still for some time, and afterwards broke forth in a heavenly frame of spirit, and said, 'Mother, I feel no pain. I lie as in a bed of roses;' and so continued in great stillness for some considerable time, and expressed again, it was joy unspeakable that the Lord was pleased to make him a partaker of. She was thankful to the Lord for his merciful visitation that he was pleased to bestow on him at such a time of need.

Next morning he gave her a more particular account how it had been with him that night, in the time of his stillness: he thought his spirit was ascended out of his body into heaven, where he beheld such a glorious light as he never had beheld, and heard such sweet melodious sounds, that he desired to tarry there, but it was not long ere he thought his

spirit returned into the body again. After this, his distemper grew stronger on him, so that his life was not expected by any that saw him. He was wonderfully preserved in his senses, and bore his distemper with great patience and resignation to the will of God, either to live or die; and when his relations could not forbear weeping, and expecting to part with him, he looked upon them, and said, 'Do not grieve too much; if we must part, I hope we shall meet in heaven.'

After five weeks, his distemper pretty well left him, that he seemed to be in a fair way of recovery, and remained so four weeks, which gave great hopes of his longer continuance. But he was suddenly taken with a very great bleeding from his lungs, which he brought up by a cough that began on a First-day in the evening, and continued by fits all that night. The next day in the forenoon, he had another bad fit of bleeding, so that he was not expected to speak any more, for he seemed as gone. But the Lord was pleased to break in upon his soul by his mighty power, by which his mouth was opened in prayer; a small part of which was as followeth: 'O glorious Lord! thou canst bring down to the brink of the grave, and canst raise up again to praise thy holy name. Thy goodness has wonderfully broken in upon my soul at this time, when at another time I could hardly have desires for myself; but thou hast wonderfully appeared to my soul at this time, and hast sealed thy salvation to me.'

A friend coming soon after his prayer was ended, and finding him to appearance near his end, was willing to tarry with him, she thinking it would not be long before there would be an alteration, which was on the fourth day in the evening following. In this time, she taking an opportunity; asked him how it was with him; and after some little space of silence, he said, 'I think that appearance (meaning the last visitation as before-mentioned) the Lord was pleased to favour me withal, is an anchor to my mind; for I think it

was an extraordinary favour that the Lord was pleased to favour me with, and thereto am I anchored.'

Some time after she said she hoped his work was done, he answering, said, 'Yea;' and so finished his course that evening; and without doubt is entered into that everlasting rest that is prepared for the righteous.

He departed this life on the 18th day of the Eighth month, 1721, being near the twenty-eighth year of his age, and was buried on the 22d of the same month, from the Bull and Mouth meeting, in Friends' burial-ground near Bunhill-fields, his corpse being attended to the grave by a considerable number of Friends and others.

MARY LAMLEY, the wife of William Lamley, of Bloxham, near Banbury, in Oxfordshire, was suddenly visited with illness the First-day of the Second month, 1722. She said that her Redeemer lived, and because he lived, she lived also, and that he would stand the last day upon the earth. She desired Friends that came to see her not to sorrow for her, for if the Lord was pleased to take her from them, he could soon raise up one or another of them that might be of more service than she had been. She advised them to faithfulness, and to look to that which would never change nor alter; and above all things in this world, to have an eye to the blessed truth, for she believed that the Lord had blessings in store for some of them; advising them to stand faithful in whatsoever the Lord should require at any of their hands.

At another time she said, 'The Lord deals with us as a tender father doth with his child, who, when he first sets him to work, employeth him in small matters, and afterwards, when the child groweth in strength and understanding, he requireth greater service of him. So the Lord gently leads on his people in his work. The same arm that divided the

waters of the sea, and made them as a wall on the right hand and on the left, while Israel passed through the midst, as on dry ground, when the enemies pursued, that same arm caused the waters to return and overthrow them, that there was not one left; and yet there was a wilderness for Israel to pass through afterward, in which many fell [because] of their murmuring, unbelief, and disobedience.

‘I do not speak these things because you are ignorant of them, but because you have had experience in measure of the wonderful works of the Lord in the deep, that the pure mind may be stirred up in all, that you may follow the Lord fully, as his servants Joshua and Caleb, and may obtain an inheritance in the heavenly Canaan.’

When she had been speaking of the goodness of God to her soul, she said, it was not for any worthiness in her, or for any works that she had done, but it was free mercy and love to deal thus graciously with her.

Another time, speaking of divers states that Sion’s travellers pass through, she said, ‘We ought to be concerned to be content in every state that the Lord is pleased to bring us into. When we are poor in spirit, we ought to keep the word of patience, and then the Lord will keep us in the hour of temptation, and in his own time he will abundantly bless the provision of Sion, and satisfy her poor with bread; and when he giveth us a full cup, and maketh it overflow, then let us remember our state of poverty, that we may be kept humble before him.’

She had also an exhortation to several Friends, in the words of the prophet Isaiah, “Cease to do evil, and learn to do well.” She earnestly pressed the necessity of ceasing from evil, and from all that tends to it, that so they might come to learn of the Lord to do that which is good; for if any pretend to go about the Lord’s work, and do not cease from evil, that will be a contradiction.

She was so resigned to the will of the Lord, that she said she desired to be passive, as clay in the hand of the potter.

At another time she spoke to one of her neighbours to make good use of the time the Lord should be pleased to afford her, in being faithful in the performance of her duty, while she had health and strength, according to the discoveries the Lord should be pleased to make to her. She signified that it was her desire, that there might be such an early preparation, that when death should come, there might be nothing to do but to die.

Another time she spoke to a young person after this manner: 'I believe the Lord hath blessings in store for thee, if thou wilt but be obedient in what he makes his will known to thee. He hath given thee a larger share of understanding than many others, and thou canst not plead ignorance; thou knowest thy duty. Now he that knoweth his master's will, and doth it not, shall be beaten with many stripes. Take heed that be not thy portion; let it be thy care to have due regard to that pure light that shines in thy heart, that will show thee thy duty towards God, and also towards man. Be obedient to the requirings thereof, and then those that honour the Lord, he will honour, and beautify them with his living presenee; and that makes young people really beautiful in the sight of the Lord, and also in the sight of good men.'

She said at another time, 'I am weak both inwardly and outwardly. I think I am as empty as ever I was. I have sometimes been so favoured with the divine goodness, that I have had something to say for the encouragement of others; but now I do not find that I have any thing either for myself or them.'

But after some time had passed in waiting upon the Lord, in solemn retirement, the Lord gave her, as she declared, in measure what her heart desired; and she spoke to this purpose: 'This evening I have been very poor in spirit. We ought to learn in every state, therewith to be content; to wait in faith and patience, the Lord's time, which I believe the living in Sion can say, we have always found to be the

best time. It is he that hath the key of David, and when he shuts none can open ; and when he opens, none can shut. Therefore let it be with us, as it was with the Lord's servant Job, as to that firm trust in God, which he expressed when he said, though he slay me, yet will I trust in him.

‘My friends, let us wait in faith and patience upon God, although he may be at times as a sealed fountain unto us, yet in his own time he will open, and cause the living water to flow, which, blessed be his name, my soul tastes of at this time, beyond what I did expect, and now my strength is once more renewed in him. Who could have thought I should have been so favoured at this time. The Lord hath made his strength to appear in my weakness. It was in a very acceptable time he did appear, and therefore let us always wait for his appearance, that he may be our guide, and may be known to go before us. The answer of Christ to some that spoke to him, concerning going up to the feast, was, My time is not yet come ; but your time is always ready. There is abundance in it. Let us not make our states look better than they really are, or attempt to go up to the feast without the Master of the house, for if we do, he will not be pleased with us.’

Afterwards, the same evening, taking her husband by the hand, she spoke to this effect : ‘My dear, as we made a solemn covenant with each other, before the Lord and his people, so I can truly say it hath been as much my care to keep it, as ever it was to make it. I have nothing of the contrary to say of thee ; but as we came together in love, so we have passed the time we have had together, in love one to another, in which I have peace and satisfaction ; and we have also lived in love with our friends, and I desire thou mayest abide therein.

‘If I am taken from thee, let thy doors be open to receive such as may be concerned to visit Friends here. I would have thee be willing to make use of opportunities that may be afforded, that meetings may be kept here as they used to

be, for the good of thy neighbours, whom we ought to love as ourselves, that they may have the invitation to partake of the free love of God.

‘I desire thou mayest stand faithful in thy testimony against the hireling priests. Do not shrink at sufferings. If they do spoil thy goods, take it joyfully. There were some of old that took joyfully the spoiling of their goods, and the truth is as worthy to be suffered for now as it was in that time.

‘Be sure thy care be to bring up thy son in the way of truth. Do not let fond affection prevail against judgment, but deal with him as thou findest it thy duty to do; and I live in hope, and, if I die now, I think I shall die in that hope, that he may be made instrumental, in the hand of the Lord, for the good of others.’

She spoke at another time, being in a very deep sense of poverty of spirit, as she expressed her thoughts, beyond what she had known before, to this effect: ‘There are diversities of operations by the one spirit, and it seems to me that the Lord is dealing with us in a particular manner this evening, and I hope it will be for our good, that we may learn for the time to come, not to be so apt to distrust the mercy of God in a time of want. And surely we have no cause to be exalted above measure, in the thoughts of what at some times passes, seeing we are so very liable to be stript of it all; and if we are stript of our enjoyments, let us not murmur, but rather let us say with Job, “The Lord giveth, and he taketh away; blessed be the name of the Lord.” And now he hath given me a little taste of his love, and he that gathered little manna had no lack; and he that gathered much, had nothing over. Let us be content with what the Lord is pleased to give. Although I must confess I am still very weak in my inward man, yet I hope the Lord who hath been my support in six troubles, will not forsake me in the seventh.’

Afterwards the Lord gave her a great share of his goodness, and she spoke to this purpose: ‘The Lord is ready to

lift up the hands that hang down, and to confirm the feeble knees; and as we are waiting upon him, he will touch the ankle-bones, and they shall receive strength; so that they that have been spiritually lame, as to the performance of service to God, shall come to walk more uprightly before him, and then neither grace, nor glory, nor any good thing, will the Lord withhold from them. Now once more my soul is filled with the goodness of God, and in a sense of it my heart is engaged to return praises to him.'

She spoke at another time, 'This evening we have enjoyed that which is beyond words. I desire that those I may leave behind me, may live in that that is beyond words, and may be faithful. It is what I have been often concerned to call people unto, and the Lord will so furnish his people with strength, although they may be but few in number, that one shall be able to chase a thousand; for every tongue that shall rise in judgment against the truth shall be condemned, and the Lamb and his followers shall have the victory. Let us not premeditate what we shall say in behalf of truth, for I believe it will be given us in the time that it may be required of any of us. The Lord hath favoured with blessings beyond what we could ask or think; and now, if we part, surely it will be a good time to part in, when we are in the breast and arms of our beloved. If the earnest be so sweet, what will the full possession of the inheritance be?

'Although my friends are very dear to me, I can freely part with them now, and leave them under the care and protection of the Almighty. I believe those will be preserved that are faithful to the Lord. Although they may meet with storms, he will be unto them as the shadow of a great rock in a weary land, and will cover their heads in the day of battle. And now, friends, I desire that you would give up those freely that the Lord shall be pleased to remove from these storms and afflictions into that divine glory, where the weary shall be at rest, and the wicked cannot come to trouble them. I believe if we give up ourselves and one another

freely to the Lord's disposal, it will be acceptable. And now I desire we may all once more be committed into the hand of the Lord, as unto a faithful Creator and loving and tender Father.'

Afterwards she was concerned in supplication to the Lord, that if he was pleased to require a testimony of any of his people at the very last of their time in this world, he would be pleased to enable them to deliver it faithfully, without adding to it, or diminishing from it.

She spoke at another time to this effect: 'We are advised to trust in the Lord with all our hearts, and not lean unto our own understandings; and I desire we may take this advice, for if we were to lean to our own understandings in these times of deep poverty, I think we should be very likely to fall into despair, when we see ourselves unable to think a good thought, or ask any petition as we ought. The invitation of the Lord was, unto the weary and heavy laden, to come unto him, and learn of him; and then, as they were willing to take his yoke upon them, and learn of him, he promised they should find rest unto their souls.

'I desire we may all learn of him, for he is the best teacher that we can hearken to. He instructs his people, and leads them about sometimes in a way that they have not trodden before, and therefore we had need keep close to him. Sometimes he is pleased to try his people with the greatest trial of all, even want of water; and then, if we are not watchful, we are in danger of being like some of old, who murmured, saying, "The Lord hath brought us out of Egypt, into this wilderness, to slay us with thirst." But I desire that such a thought may never have place in our hearts, but that we may patiently wait until our spiritual Moses cause the waters to gush out. I believe the Lord will fill the empty vessels; there is enough in him to supply our wants, and the wants of the thirsty ones every where. And as the Lord hath now made us sharers together of his goodness, I desire that, in a sense of it, living praises may be

returned to his eternal name, who is worthy of it now, henceforth for evermore. I can say, unto the honour of his name, without boasting, I am refreshed both inwardly and outwardly.'

She said, at another time, 'My friends, I desire we may make sure of the Lord for our portion, in seeking him while he is to be found, and calling upon him while he is near; for there is no other that can support and enable us patiently to bear those afflictions that may come upon us. It is certain that trials will come upon us all at one time or another, and therefore let it be our chief care to keep near the Lord, and to avoid all those things that would bring wounds upon us; for if I had had a wounded conscience when these afflictions have been upon me, I believe it would have been more than I should have been able patiently to bear. But when the Lord is pleased to favour us with the smiles of his countenance, this sweetens the chastisements that he is pleased to bring upon us. Let it therefore be our great care, to keep a conscience void of offence towards God and towards men, and then I believe the Lord will be with us, and support us in the greatest of trials, and we shall have cause in measure to say with the psalmist, "He maketh my bed in my sickness;" for he will make it so easy to us, that we shall be able to bear our afflictions with a quiet and easy mind.'

She spoke at another time, 'My friends, the Lord is once more giving his little ones encouragement to trust in him; for surely in his own time he will arise for the help of his people, who are poor until he appears. This deep sense of weakness and poverty of spirit that the Lord brings us into, is good for us; for it ought to be, and I hope it will be an obligation upon us, not to be high-minded, but fear; and as we abide in the fear of the Lord, our hearts will be kept clean. Let us be willing to sink down deep in the nothingness of self, that the Lord in his own time may appear, and may be a double portion unto us. When he comes, his reward is with him, and his work before him; when he

arises he will scatter our enemies. Oh! let the sincere desires of your hearts be unto the Lord, that his hand may not spare, nor his eye pity any thing in you, that is contrary unto his pure will; for although you may have parted with many things for the truth's sake, yet there may be something yet remain that is unclean. Therefore ye had need to be very diligently concerned in searching yourselves, that you may see what it is that is growing in you, and which of the two seeds it springs from. We may observe, that it was while men slept that the enemy sowed the tares, and if ye sleep in carnal security, the enemy will sow that in your hearts, which if it be suffered to grow, will certainly oppress the pure seed. Therefore, have due regard unto that great command of Christ, which he gave to his disciples, for that was to extend to all men, which command was, 'To watch.'

She said at another time, 'It hath been in my mind this night, to consider how it was with the disciples of Christ when they went fishing, and toiled all night and caught nothing, until the Lord came, and directed them to cast the net on the right side of the ship, and then they obtained that which they laboured for. Now when we are labouring for the spiritual food, and for a season may find nothing, let us patiently wait for the Lord's direction, and then we shall surely obtain what will be sufficient for us; for his wisdom is the same to direct his people now as ever it was in that day.'

The 27th of the Fourth month, 1722, she signified to some friends who came to visit her, that she had cause to choose a state of affliction, because of the sweet enjoyment of the love of God, which he was pleased to favour her with in a more plentiful manner than she had sometimes experienced when she had more freedom from pain and affliction of body.

The 1st of the Fifth month.—'It is the inward Comforter who leadeth into all truth that we shall all one day stand in need of. As there ought to be no careless delays in the great concern of working out our own salvation, so we had need

to be very diligently engaged in waiting to be endowed with power from on high, because we are not able to do any thing of ourselves that will tend to our souls' eternal welfare; but as we are diligently waiting upon God, he will give us strength, according to the service he shall require of us. His people have cause to say, he is not a hard master, for he will gather his lambs with his arms, and carry them in his bosom, and gently lead those that are with young. Let us be willing to part with all that the Lord requires us to part with, although it be as near as a right hand or a right eye.

‘My friends, we have no continuing city here; let us therefore seek one that is to come, whose builder and maker is the Lord. Let not those be discouraged that are truly concerned to labour in the Lord’s work, although they may be but few in number, the time may come when more may be rightly engaged in it. Let us all give up freely to serve the Lord in whatever he requireth of us, for he requireth obedience to the manifestations of his will, both in male and female. I desire that those that are truly sensible of the want of labourers, may be concerned to pray the Lord of the harvest to send forth more labourers into his harvest; and that we may all be truly concerned for the honour of God, and for the promoting of his truth, more than for any outward enjoyment, and then the Lord will be with us, and stand by us in our exercises. We know not what we may any of us have to go through, before our time in this world may come to an end, and when we come to lie upon a bed of sickness, and expect our end to be nigh, nothing that this world can afford is worthy to be compared with peace of conscience. Let it be our great care to be so prepared for the coming of the Lord, that whether our days may be few or many in this world, whensoever the Lord shall be pleased to call us hence, we may be ready.’

The 14th of the Fifth month.—‘Although the Lord may be pleased to lead us through the valley of the shadow of death, yet we have cause to fear no ill, as the eye of our

minds is truly unto him who is invisible; for he is near to his little ones, supports them in the deepest exercises that they are brought into; and therefore if the Lord be pleased to bring us down into Jordan, let us be willing to follow him there as often as he shall see meet.

‘Although Naaman was to wash but seven times in Jordan that he might be made clean, yet there is no such limitation to this inward work; but if the Lord be pleased to try us seventy times seven, we ought to yield willingly thereunto. As the gold that is often tried is made the purer from dross, so as we are rightly bowed under the great Refiner’s hand, we shall be made the more fit for his service.

‘Let us patiently wait to see the work carried on that is upon the wheel, that we may not be like the vessel that was marred in the hands of the potter, but may be formed according to the will of God, and purged from every thing he hath a controversy against. And now the Lord is pleased once more to lift up the light of his countenance upon my poor soul; and in a sense thereof, I desire the praise, the glory and honour may be given to him, to whom alone they belong for ever.’

The 15th of the Fifth month.—‘My friends, I did not know that I should have spoken any more, but now the Lord hath been pleased once more to revive me, and I have cause to speak for the encouragement of those that I am likely to leave behind, that they may be encouraged to follow the Lord fully, and not fear man, who, if he be suffered to put forth the utmost of his power, can go no further than to kill the body. But let us fear him who is able to destroy both body and soul. Let us fear to offend the living God, who hath the sovereignty over us, and can do whatsoever he pleaseth with us. Let us not shun the cross, but be willing to bear our share of sufferings for the sake of Christ, whether they be inward or outward, that our consolations may abound. Let us labour for those inward, sweet enjoyments, that abundantly exceed all outward visible things.

‘I desire we may come to see for ourselves that wonder which John saw, “A woman clothed with the sun, and the moon under her feet;” that we may know the changeable things to be under our feet, and may be clothed with the Son of Righteousness, who ariseth with healing in his wings: and then we shall grow up before him as calves of the stall.’

The 17th of the Fifth month.—‘Such is the goodness of God to those that wait upon him, that he causeth the dew to fall upon them that see themselves in a thirsty land, until he is pleased to open the fountain for their refreshment. I believe it is our great duty to centre often to the fountain from whence our supplies come. In what state soever we are, the truth is the same in a time of sickness as it is in a time of health. I desire we may not be like the man that falls being alone, but may know the everlasting arm to be underneath when we may see ourselves in danger of falling. And as we have seen the good effects of it many a time, I desire we may be diligent in waiting for this holy arm. Let us wait to know our duty. We have often heard, that they that wait upon the Lord shall renew their strength. These come to see their duty, and they also receive ability to perform the same, although at sometimes they may be so encompassed about, that they may see no way of deliverance until the Lord opens an eye in them to see it; yet the Lord will make way in his own time, for the deliverance of his people who trust in him.’

The 19th of the Fifth month. — ‘There is one thing in particular that I have observed in this time of weakness of body, which I esteem as a privilege among many others that I am made partaker of, and that is this: those days that my affliction is the greatest upon me, the Lord hath been pleased to favour me with the most plentiful visitation of his love, whether I have had company, or have been alone; so that thereby I have been encouraged willingly and patiently to bear these afflictions, being made sensible that the inward enjoyment of the goodness of God abundantly exceeds

health of body, and those outward enjoyments that I am deprived of.

‘We have cause to be humble before the Lord, from whom all that we have that is good, comes; let us be willing to go down into the deep as often as he seeth meet; for he will destroy nothing in us that is good. I believe those that go most down into the deep, will see most of the wonders of the Lord.’

The 21st of the Fifth month.—‘It is the Lord alone that knows the wants of the poor in spirit, and is able to administer a suitable supply according thereunto. He can make a little sufficient, until he is pleased to give more, as he made the little the widow had, sufficient in the prophet’s time. Such was his goodness to her, that the barrel of meal did not waste, nor the cruse of oil fail, until the time that the Lord sent rain upon the earth, although it was such a time of scarcity that she expected death was near. I believe the Lord will be the same in this day to them that have due regard to the voice of the great Prophet, although at times their provision may appear to be but small, he will make the little sufficient until the time that he is pleased to favour them with plentiful showers of his love. Therefore let us not murmur in a time of scarcity, nor yet be exalted above measure in a time of plenty; but let us remember, the hand that feeds us can withhold from us if he seeth meet.’

The 23d of the Fifth month.—‘Blessed is the man that trusteth in the Lord, whose hope the Lord is, and whose heart departeth not from the living God. He shall be like a tree that is planted by the rivers of waters, whose leaves are green. Although these may know winter seasons, yet as their hearts do not depart from the living God, they shall be like the branches that are grafted into the true vine, and the living sap will abide in the root. They shall know their establishment to be by the still waters, as they are diligently waiting for and truly submitting to that power, that pleads by fire and sword, against the appearance of that which is

contrary to truth. Let us be willing to yield up that that is for the fire, unto the fire; and that that is for the sword, unto the sword; and that that is for the famine, unto the famine; that we may be purged throughout in body, soul, and spirit, and may know the will of God to be done in us, and may have a right to make use of that prayer which our Lord taught his disciples, after this manner: "Our Father, which art in heaven, hallowed be thy name, thy kingdom come, thy will be done in earth as it is in heaven."

'Surely this is a great attainment, and it is nothing but the power of God that is sufficient to bring us into this estate, although many in the world are making use of these weighty words, who are not truly sensible of them. It is a great thing to know the great God to be our Father by regeneration. Those that are his children by regeneration, do desire that the praise may be returned to his holy name; and that his will may be done in them as it is in heaven: and these are passive as clay in the hand of the potter.

'And they are concerned to ask daily bread of him, who feedeth his people with the bread of life. They desire of him, that he will be pleased to forgive their trespasses, as they desire to forgive those that trespass against them; which the Lord giveth them power to do. And desire in their hearts, that they may not be led into temptation, but may be delivered from evil, when they are beset as on every hand.'

The 24th of the Fifth month.—'When the Lord is pleased to withhold from us the sweet enjoyment of his love, although we may be sensible of the want of it, yet we cannot reach it for ourselves, and therefore we ought to bow in reverence before him. He deals with us as a tender father may do with his child, who may see meet to withhold food from him for a time, that he may learn subjection to his father. So the Lord may see meet to hide his face at some times from us, as he did from his servant of old, who said, Thou hidest thy face, and I am troubled. Although but a little before, he was so favoured with the divine presence,

that he thought thereby his mountain was made to stand strong; yet there was soon an alteration in his state. When the Lord hid his face, he was troubled; and so it may be with us. And when the Lord doth withdraw from us, let us examine ourselves, that we may come, by that which shows unto men what their states are, to discern whether there is any thing amiss in us, that might give the Lord just cause to withdraw from us.

‘I believe this inquiry will not hurt any of us, any more than it did the disciples, when the Lord had told his disciples, that one of them should betray him; and one said, “Lord, is it I?” and another said, “Is it I?” He that was the guilty person, was the last as we find that asked this question: and so those now that are guilty of betraying the innocent [life] in themselves, may be the most backward in this work of examination.

‘Surely there is abundance in it; let us be willing to search ourselves, that by the spirit of truth we may see whether we are of that number that betray the innocent or not. If, upon diligent search, we do not find that there is any wilful disobedience in us, to cause the Lord to withdraw from us, but it is for the trial of our faith, this, I believe, will be for our good, as our minds are staid in patience. But if our minds are not staid in patience, we may slight our own mercy, for the Lord many times may be nearer than we are aware; and before we are aware, may make our hearts like the chariots of Aminadab. The Lord had regard to his servant who waited patiently for him, and the Lord inclined to him, and heard his cry, and brought him up out of the horrible pit and miry clay, and put a new song into his mouth, even praises to the Lord.’

Afterwards, the same evening, she said, ‘Nothing will do now but this inward satisfaction, which the world cannot give, neither can the world take it away, that is a comfort. It is well to be concerned to lay up for ourselves this true riches, which the moth or rust cannot corrupt, nor the

thieves steal. Whatever it may cost us of sufferings, scoffings, or reproaches for it, it is worth a hundred times more than we have undergone of losses or sufferings. "For the sufferings of this present time are not worthy to be compared with the glory that shall be revealed."'

'Now, if it be the will of the Lord to remove me hence, if he will be pleased to support me in the needful time, I think I can freely yield up my soul to Him who gave it, that it may be delivered from this strait habitation that it is now in. I do not find that there is any thing between the Lord and my soul, but that I have free access to him by his Spirit. As for this body, it seems to be compassed about with afflictions; and yet, although I speak of my afflictions, I do not do it in a complaining way, for I have no cause to complain.'

The 26th of the Fifth month.—'The Lord seeth not as man seeth; for man looketh at the outward appearance, but the Lord looketh at the heart, and therefore we had need be concerned that our hearts may be truly prepared by his Spirit to receive a supply from his hand, which he is graciously pleased to favour his people with; for he is near to his people in their afflictions, and is as afflicted with them, and the angel of his presence saves them. The promises of God are all Yea and Amen in the one Seed. Let us abide in it, that we may know what we have to express one to another to spring from the pure Seed, and may know it to bear rule in our hearts, and then we shall be guided thereby to take straight steps in the narrow way, which the Lord hath cast up for us.

'Let us be willing to wade through these exercises that it may be our lot to meet with, for the trial of faith will work patience, and patience experience, and experience hope; and this hope will not make ashamed. Then we shall not be ashamed to bear our testimony for the Lord, neither shall we think that because our measures are but small, therefore we can do him no service, but we shall be willing to cast in our

mites, as the poor widow did. If we cast in all, the Lord will take notice of it.

‘This I speak, that those may be encouraged in the work of the Lord, who look upon themselves as the hindermost of the flock. Let us not be discouraged, although at some times the work may not seem so prosperous as we may desire: “Cast thy bread upon the waters,” and there is a promise, that it shall be found after many days. Sow plentifully therefore, that you may reap plentifully; for those that sow sparingly, shall reap sparingly. If sometimes we may have but a few words to speak in a meeting, then let it be our concern to sow to the spirit, that by the light of it, we may discern what the Lord is pleased to give us for our own comfort and nourishment; and what he giveth us, to distribute to others. For we read, there is a time to be silent, and a time to speak; and at sometimes there may be more service in sitting silently in a meeting, than there would be in speaking words; and as our eyes are single unto the Lord, and our wills resigned to his pure will, this waiting in silence will be easy to us. And as in the pure light we shall come to see what, and when to speak, and when to end, having a clear sight of our duty herein, we shall go safely on.’

The same evening calling her son to her, she signified her desire that as the Lord had been pleased to lend him to them, he might also be pleased to make him his servant, and give him a place in the house of the Lord. And she advised him to be obedient to his father.

The 27th of the Fifth month. — ‘Our natural lives are very uncertain. The time past is irrecoverable, and the time to come is very uncertain; therefore let us be concerned to make good use of this present time, and be willing to put our shoulders to the work, that the stone may be rolled from the well’s mouth, that we may partake together of the goodness of God.

‘Those that gathered little manna, had no lack; and those that gathered much, had nothing over. My friends, there

is abundance in it; those whose gifts may be but small, so that they cannot gather so large a share of the heavenly manna as some may, yet if they labour faithfully, according to the ability that God is pleased to give them, and make a right improvement of what he hath committed to them, they will know that little to be sufficient. And those that are enabled to gather more, will come to see that they have nothing over; and that what they enjoyed yesterday will not be sufficient for to-day, but they will stand daily in need of a fresh supply from the hand of the Lord.'

'There is no other name by which any of us can be saved, but Jesus Christ. Let us labour to get into his name, for he hath promised, that where two or three are gathered together in his name, he will be in the midst of them. And he will make his promise good unto all them that are truly concerned to labour to get through all the opposition that stands in their way, that so they may get into the name, spirit, and power of Christ, and witness him to be as a place of broad rivers unto them.'

'We had need to be concerned for that treasure that will go with us beyond the grave; this is worth suffering the loss of all things for. For those that are willing to lose their lives for Christ's sake, the same shall find life eternal. But those that retain a life in sin, according to the lusts of the flesh, are in danger of losing that eternal life in the world to come.

'Therefore let us not love our lives unto the death, nor count any thing too dear to part with, that we may win Christ. I desire that the longer we live in the world, the more our zeal for the Lord, and his truth, may increase. "Many are the troubles of the righteous, but the Lord will deliver them out of them all."'

The 29th of the Fifth month.—Having spoken of her afflictions, she spoke to this purpose: 'I have no cause to complain, for I am satisfied the Lord hath a good end in it. He sheweth his sufficiency to bring his people through abun-

dance of affliction. I believe that peace and rest will be the sweeter to the weary travellers, when they come to the full enjoyment of them, without any mixture of sorrow.

‘I believe if there was anything now remaining, that is contrary to the will of God, he would make it manifest. It hath many times been the sincere desire of my heart to the Lord, that every secret thing might be revealed; and the Lord is just in all his ways. As we are truly willing to bring our deeds to the light in our hearts, the Lord thereby will discover everything that is contrary to his will in us. The Lord is able to do all things for his people.

‘Testimonies will fail, and words come to an end as to us, but the word of the Lord will abide for ever. I desire that those who may have more days in this world, may diligently attend to this engrafted Word, that is able to save the soul. Let us choose this for our portion.

‘My desire for the sons and daughters of men is, that they may not give way so much to the many cumbering things, but may choose this one thing needful, which will be able to support them in the most needful time. For if we are taken with anything short of this eternal Word, and trust in visible things, they will utterly fail.’

The 31st of the Fifth month.—‘The goodness of the Lord is such to his people, that he is a present helper in the needful time, although at some times we may be ready to think that we shall fall by the hand of the enemy; yet as we trust in the Lord, he that delivered David out of the hand of Saul, will deliver us out of the hand of the spiritual enemy.’

‘Let us stay our minds in patience, in the times of poverty of spirit, and I believe we shall see the good effects of it; the Lord will teach us subjection to himself thereby; and when he gives us a little taste of his love, we shall see that we ought to wait upon him, until he shall be pleased to cause the showers thereof more plentifully to fall upon us.

‘It is an easy thing to believe in him, when his candle shines upon us, and we enjoy the light of his countenance;

but when he withdraws from us, and we see ourselves in a thirsty land, where no water is, this, I believe, is a trial of faith. That arm of the Lord which hath been the guide of our youth, will be the stay of the aged who trust in it. When we are brought to a true sense of a spiritual thirst, the Lord will open the fountain as in the desert.

‘Methinks I have a few words to speak for the encouragement of those that I may be likely to leave behind me, that they fear not man, whose breath is in his nostrils, but that they may fear the Lord; for they that fear the Lord shall not be confounded, and they that trust in him shall not be ashamed.

‘I think a few words at this time may suffice, because of the weakness I am under; but however I once more witness the Lord to be strength in weakness; in a sense thereof, I desire the praise may be returned to him, who is worthy of it for ever.’

The 2d of the Sixth month.—‘The Lord is making his people sensible of the time to be silent, and of the time to speak, as they are concerned to wait for instruction from him, and to hearken to his voice, and to the voice of his servant the prophet, who said, “Keep silence, O islands, before me; let the people renew their strength.” They were to come near, and then they were to speak; and so it is now, when we are enabled to come near the Lord, we are sometimes in a capacity to speak to the honour of his name.

‘I desire that we may follow the Lord, whensoever he is pleased to go forth before us; and when he is pleased to stand still, let us be willing to be as nothing; and not think our own thoughts, nor speak our own words; nor walk in our ways. Let us wait for a fresh command from our great lawgiver, that according thereto we may go forth in his service, and may know our thoughts, words, and actions, to be sanctified by his Spirit, that his will in all things may be done, and then the Lord will be with us, and bless the labour of love that such are concerned in. The Lord is once

more giving me cause to speak well of his name, in a renewed sense of his love. This is an encouragement to trust in his mercy, and when in a state of poverty, the enemy may assault us, and may endeavour to cause us to think that we shall never come to partake of those sweet enjoyments any more, as we have in times past; let us not believe him, for he was a liar from the beginning.

‘It was when the master of the house had fasted long, and was an hungered, that the enemy assaulted him with his temptations. But our Lord obtained the victory, and he will preserve his people, that not one hair of their heads shall fall to the ground without his permission. Although the Lord’s people may have sorrow as for a night, yet joy will come in the morning, in the dawning and breaking forth of that eternal day, when the sun shall arise that shall go no more down; which is for the light of the New Jerusalem, which hath no need of the outward sun, nor of the moon, for the Lord God is the light thereof, and sorrow and sighing shall come to an end, and the tears shall be wiped from all faces.

‘Surely this is a desirable habitation to the weary travellers, but we ought patiently to wait the Lord’s time. Let us be willing to bear our share of sufferings, remembering what our Lord suffered for us when we were enemies and aliens; and the Lord might justly have cut us off in that state, but he was pleased to show mercy unto us.

‘Let us be willing to follow him through many tribulations, through the assistance of his Spirit, that we may be found worthy to obtain an inheritance in the kingdom that is prepared for the followers of the Lamb. When we have done all, we are but as unprofitable servants; we have done no more than was our duty to do; there is nothing to be attributed to us, neither is there any praise belongs unto such, but to God only.’

The 4th of the Sixth month. — ‘It is the inward comforter that our Lord promised he would pray the Father to send to

his followers, that in my measure I am a witness of, and this inward enjoyment sweetens every exercise. I desire we may all wait for it in a sense of our wants, that we may receive a daily supply from it. There is something of trial to be met with every day, and therefore we have need of a supply from the Lord, to enable us to go forward in the way of our duty. The goodness of God is very great, and in a feeling sense of it, I have, at this time, renewed occasion to return the praises to his holy name.'

The same evening, speaking of the gradual decay of natural strength she was sensible of, she said, "The Lord gives, and he takes away, blessed be his name."

The 17th of the Sixth month. — Being scarcely two days and a half before she departed, several friends being there to visit her about the seventh hour in the evening, they found her very weak, but after they had spent some time in waiting upon the Lord with her, the Lord was graciously pleased to renew the visitation of his love to her, by which she was wonderfully revived, and was publicly concerned in thankful acknowledgments of the goodness of God, in supplication to him for the continuance thereof.

She had also an exhortation to the Friends, to follow the Lord in obedience to his requirings; for she signified, that while disobedience remains in the heart, it tends to hinder the work of the Lord, and therefore it was her desire, that all might be given up freely to follow the Lord, that they might know his ways to become ways of pleasantness to them.

She departed this life the 20th day of the Sixth month, 1722, betwixt the hours of four and five in the morning, being in the forty-first year of her age

ALEXANDER SEATON was born at Cuttle-Craggs, near Lethinty, in the parish of Daviot and shire of Aber-

deen, in the north of Scotland, in or about the year 1652; son of John Seaton, from the Seatons of Meldrum; and brought up a scholar, and for some time in the college in the old town of Aberdeen. While he was a scholar, there was a dispute between the students of Aberdeen, and Robert Barclay and George Keith, who defended the principles of truth, as held by the people called Quakers, against the students, in the year 1675. He being present, was so far convinced of the truth of the doctrine held by Friends, as afterwards to own the same publicly. So that while he was a young man, it pleased the Lord to open his understanding, and show him the mysteries of his kingdom, and way of life and salvation; and being joined in society with the people in scorn called Quakers, he grew in the truth, and became very instrumental in the service of the gospel, for the confirming of friends in the truth, and information of others, yea even such also that opposed the truth. He was drawn forth in the love of God, to visit Friends' meetings in Scotland, Ireland and England, several times, was imprisoned at Aberdeen, and suffered very much at Glasgow for his testimony to the truth. He was a faithful, zealous and sound minister of the gospel of our Lord and Saviour Jesus Christ; exemplary in humility and lowliness of mind, lived in peace and unity with friends, and was well esteemed amongst his neighbours.

When under weakness and affliction of body, he bore it with much patience, and was very sweet in his spirit, as may appear by the following expressions, viz., several being come to see him, he said, 'Since these severe fits, I was concerned about my latter end, and it was opened to me, that I should depart in peace. There is a mansion of glory prepared.' At another time, when his family was about him, he said, 'Do not put off repentance and amendment of life until the time of a dying bed, for commonly it hath enough to do for itself. The Lord hath been very good to me, even from my youth, and hath followed me with his goodness, and never left me in the time of divers exercises. His presence is

near, and it is manifested to me, that when my departure comes, it shall be in peace. The Comforter is near, and will endure, and the afflictions will have an end.'

At one time when some friends came to see him, he said, 'I have partaken of the earnest of that joy that will never have an end. My rock, my fortress, my strong tower, dwelleth with me, and does not leave me or forsake me, blessed be his name. I hope to be with him for ever, and that is more than a thousand worlds. There is a mansion of glory prepared. In my Father's house, said Christ, there are many mansions, if it had not been so I would have told you; there has been a discovery of a mansion of glory.'

Some friends coming before meeting, to see or visit him, he said, 'Job was hardly put to it, and his friends were all mistaken, in that they did not believe that the Lord afflicted man without a sinful cause.'

His wife persuading him to take something, lest he should faint, he consented, saying, 'Let me try to eat one bit with my friends,' but turning the case, added, 'Christ said, labour for the bread that perisheth not, but nourisheth up to eternal life. Praises wait for the Lord in Sion. No trials, no afflictions, no temptations, can obstruct his presence from the inhabitants thereof. Praise is comely for the upright, but becometh no wicked person.'

Sometimes, being much pained, he would say, 'Lord give me some ease, or take me to thyself. O Lord give patience, sustain and support me under these sharp afflictions. Let the lifting up of my hands be as the evening sacrifice, acceptable unto thee.'

'O Lord! thou art my rock, the shadow of a mighty rock in a weary land. The Lord hath promised to be with his children through the region and shadow of death, and bring them to a lasting eternity, where there is joy for evermore;' and therefore said to his wife, 'Be content.'

Another time, after having got some rest in sleep, he said, 'Why am I kept here. Let me go home. Lord receive my

spirit. I recommend my soul to thee. Receive me into thy everlasting kingdom, and the mansion of glory thou showedst me.'

A near friend coming in to see him, asked him how he was; he said, 'I would fain be gone, the Lord hath been very good to me, and led me through the cross to inherit the crown.'

When he seemed to be a little eased of the pain which was often violent upon him, his wife asked him if anything troubled him, as to the settling of his affairs or children; he said, 'No, the greatest trouble that attends me, is to part with thee, who hast been made a blessing to the family.'

At another time he said, 'The Lord hath been good to me from my childhood. He began to place his fear in my heart very early. The Lord never fails those who trust in him, he will be with them to death, and through death unto eternity. Fear God and serve him, prefer his fear above all things, and he will provide for you. And said to his wife, 'My dear, the Lord is a father to the fatherless, and a husband to the widow, that love and fear him, therefore be content and resigned to the will of the Lord.'

About two or three weeks before his decease, several friends having been at meeting, went to see him, and after a time of silence, a friend spoke a few words, after which Alexander being very much broken into tears, said, 'It is the invisible power that supports under affliction. Moses endured, seeing him that is invisible.' At another time he said, 'A sharp war, the sooner peace,'

Several Friends, belonging to Lurgan, Ballindery and Lisburn meetings, hearing that he was very weak, came to see him, whereupon his wife asked him if he knew them; he said, 'I do very well, but it is a trouble to me to speak; but all is well, and will be everlastingly well.'

His distemper was tedious, being often extremely sharp, all which he bore with admirable patience, and departed this life in great peace and quietness, the 23d day of the

First month, 1723. And we have good ground to believe that the Lord hath received him into his kingdom of everlasting rest.

His corpse was decently buried the 25th day of the said month, lovingly accompanied by friends and neighbours.

Aged about seventy-one years; a minister about forty-seven.

“Precious in the sight of the Lord is the death of his saints.” PSALM cxvi. 15.

THOMAS RAYLTON.—Some account of the birth, education, and convincement of that faithful minister of the everlasting gospel, THOMAS RAYLTON, found after his decease, in his own hand-writing: to which is added some farther relation of his ministry, &c., since his settlement in London, taken from the testimony of the Bull and Mouth monthly meeting, concerning him.

‘I was born on the 30th day of the Sixth month, 1671, in Bowes, in the north part of Yorkshire, and educated in the way of the church of England. But in the year 1685, being about fourteen years of age, and then a scholar with one Richard Wharton, priest of the parish, and teacher of a free-school in Bowes aforesaid, it providentially happened that by the invitation of Francis Wrightson, one called a Quaker, at whose house a meeting was kept, about two miles from the place of my abode, my mother went to a meeting there, and took me to ride before her. At this meeting were two ministers, namely, John Bowron and George Rook, the latter then living in Cumberland, but since in Ireland, being come to visit Friends thereaways, by whose powerful ministry and lively prayer, it pleased God to open my heart, and to let me see the vanity of this present world, of which, for my short time, I had had some share, for which I had been often

secretly smitten by the just witness of God in my own heart. Yet, for all that, I was pretty much a stranger to it, and so was not sensible from whence it came, until I came to be affected with the gospel, which, I may say, was glad tidings of salvation to me. From that day, I was joined in heart with those people that directed to Christ within, the hope of their glory. And although I have had many instructors in Christ since, yet I have not many fathers, for the said George Rook, who preached the word by the gospel of Jesus Christ, was the instrument under the Lord for my convince ment; for which, I bow my knees, and worship and thank the Lord for his goodness hitherto.

‘After I was joined with those people, the word of God more powerfully wrought in me, and showed me that I was to alter the course of my conversation; that was, to leave the corrupt life, and shun evil company. And forasmuch as I was bowed before the Lord, and had given up my name to serve him, I then saw I must walk in the narrow way, and leave the vain compliments, the putting off the hat, and bowing the knee to man, &c. I was soon taken notice of, and complaint made to my mother, of my neglecting to conform to these things, by the priest, my then master, who was moved at my behaviour, and I suppose, intended at that time to have used the rod, and having made preparation, called me to him. He said, I heard to-day that thou wentest by Mr. Bounskell, and didst not put off thy hat, and bid good morrow; adding, What is thy reason for so doing? whether is it pride or religion? Upon which I told him it was not pride. Then, said he, it must be religion; and if so, thou must not be whipped; and so laid down the rod. But, said he, if for religion, let me know why thou refusedst, and give me some precedent. So I told him I had been reading in the Revelations, and there I found that an angel showed John many things, and that John said, “When I had heard and seen, I fell down to worship the angel that showed me those things; but the angel said, See thou do it not, for I

am of thy fellow servants, and of thy brethren the prophets, and of them which keep the sayings of this book : worship God." And from this I told him, I refused to do it unto men.

‘But he endeavoured to persuade me, that what he requested of me, was no more than a civil respect between man and man; and from thence he thought I might the better conform to it. To make me the more willing to believe it was no worship, but respect, as he had said before, he turned me to the place of Heth and Abraham’s bowing to each other, and also proceeded to show me something of the like kind among the Children of Israel, in the time of Moses and Joshua. But all these were to no purpose to me, for my eye was open to see a more glorious dispensation than that of Moses, yea, or the prophets. For though they were good men, and by the spirit of Christ in them, they did foretell the coming of Christ, and of his sufferings; yet they did not live to see those things come to pass, which they had spoken of. So that he had no force in his argument to make me use those things, which might be used among the fathers, and also after the law. And since the New Testament is silent, and gives no account of either Christ or his apostles being in the practice of bowing; I did not see why either knee or hat should be expected of me. As for the latter, I have no account at all, therefore I stood to my principle, and kept to the light and understanding the Lord hath given me through Jesus Christ my Saviour, who then was come to my house in spirit, and had brought salvation with him.

‘That day I told one of my school-fellows that what my master had shown me was but out of the law, and not of the gospel, which he told my master, and I had a quiet day. It is to be observed that this was but the beginning of further exercise, for as it was in some measure begun, (though I had at that time met with favourable treatment from my examiner, whose moderation, as I have said, then appeared,) yet

after this, whether it was grief which he was then in, being in all probability likely to part with one from his flock, over which he might look upon himself to be pastor, or from the persuasion of my parents, he began to be more severe, and told me that unless I would make congees to him, as he called them, he would teach me no longer. Although I must confess I would gladly have learned a little more, being then a bible-scholar, yet [rather than] to have it in a way I saw I must deny and bear testimony against, I forsook the school at that time, and went home to my father's house, and told my mother the occasion of my coming. Although she took me to the first meeting but a few weeks before, yet she then repented it, and would not hear of my suffering by my master, so as to give me any relief; upon which I left the house for a while.

‘But I think I may say, the arm of the Lord wrought for me, for my master presently sent word to my mother, that he had done what was in his power to persuade me to be conformable, but he saw it would not do, therefore desired her to send me to school again, and said he would leave me to my liberty about religion. The tidings were brought to me, as I was alone under an hedge, where I was retired, not then knowing what would become of me, who had both left the school, and knew not with whom to lodge. But whilst I was in this condition, the tidings I have mentioned were brought to me, which I received gladly, and went to school again, and found it pretty much as had been told me; and thus the Lord pleaded my innocent cause, to whom be glory ascribed for ever.

‘Thus far I was got onⁱⁿ my way, and was still to go farther. My parents had taught us from our childhood to ask of them to pray to God to bless us; and though it is true there is not an evil in the thing itself, yet the bringing of it into such a form as to use it every night and morning, this also I found was my place to leave off, at which they were very much offended, and began to beat me into a compliance with them. But

that would not do, for I had read that saying of our Lord, "Whosoever loves father or mother more than me, is not worthy of me." So that in an holy resolution I went on, not much doubting but the Lord would help me over that as he had over other things before, which, in time, he did.

'The course I took, after much threatening and several beatings upon the above subject, was this. I left my father's house, and was kept privately for about fifteen days; but as Moses, by the good providence of God, and care of his sister, who watched to see what would become of him, was ordered to his mother again to be his nurse, a providence to be commemorated, so was I watched over by some of those people to whom I was joined in fellowship, and by them sent for to come to one of their meetings. I being then remote from it, yet at their request I went; for meetings were precious to me. I had been but at about two meetings from the first, and that was about three quarters of a year before, and a good meeting this also was to me. After the meeting was over, some of the Friends undertook to go and offer me to my father again. I went along with them, and coming there, they told my father it was their desire that he would take me home again, as I was his son; and if he would not accept of me as a son, then as a servant into his house; but if he would not as either, then, said they, he must become our care, forasmuch as he is become one of us. This proposition took such place with my parents, that the Friends were thanked for the care they had over me.

'Thus I was brought home again, and had free access to their presence morning and evening, without insisting upon the aforementioned ceremony, which was the cause of my leaving their house, because they were wroth that one of their children should leave their religion, and decline going to church, as they called it. For about seven weeks more I lived with them at peace, and went to meetings with their knowledge; and at the end of that time, being the 30th day

of the Fourth month, 1686, I went apprentice to a Friend in the county of Durham, by the approbation of my parents, being conducted thither by my father. Thus my freedom was brought about, so that I might well, with some of old, sing unto the Lord, and say, he had delivered me from the noise of the archers, in the places of drawing water.

‘In the time of my seven years’ apprenticeship to a laborious trade, being a blacksmith, at leisure times I often read the Scriptures of the Old and New Testament, in which I found great benefit, being often broken into many tears when I read, and especially when I met with places that mentioned the call of God to sinners, and their return to his call, in order for their conversion and salvation. My delight was much in reading some places of the prophets, which prophesied of the coming of the just One, and of the work of restoration that he would bring to pass, and although I have said I delighted in those things, yet the crown of my rejoicing was, that I was counted worthy to know this blessed work begun. I not only read in private, but in the family we used to read much by candle-light, my master and mistress allowing it, and were in the practice thereof themselves, being honest Friends who feared God, with all their children, who were dutiful to their parents, and kept very much out of the evil communication of the world, so that we were a comfort one to another, as we kept to that which was good. When I have been alone at my work, the Lord very often comforted me with his holy spirit, and gave me a sight that he would give me a dispensation of the gospel to preach; and for seven years the word of the Lord was often very powerful in my heart, not only to the fitting of me for so great a work, but growing upon me to the affecting of my heart. During those years, living breathings often ran through me to the Lord, that he would preserve me in his fear.

‘After I had served out the full time of my apprenticeship, I went to the place of my birth, and there followed my trade about a year. But it was not long until the Lord brought that which I had seen before more near, viz., the

work of the ministry. The nearer it came to me, I still saw the more need to be weighty and solid, and much inward in spirit, often filled with the word of life, so that I could scarcely hold my peace in the assemblies of the people of God; yet much inward and still, often remembering the building of Solomon's temple, where there was not the sound of a hammer or iron tool. In this quietness in meetings, I was greatly refreshed and filled with inward joy to the Lord, but could not yet utter by words what I felt. For, indeed, as the ministry is a great work, it made me the more cautious how I entered into it, remembering it was not approved that one of old laid hold of the ark [unbidden] when it was shaken.

'By all this experience and carefulness, in not offering until I was fully satisfied it was my incumbent duty, I found it safe not to appear in the ministry until I was fully satisfied of the Lord's requirings therein, although the Lord had been often with me from meeting to meeting, and, in his visitations, left his holy dew upon my spirit. Thus was I filled with the odour of his good ointment, with which I was anointed to preach the gospel; and thus I was led into the ministry.

'Upon or about the 30th day of the Tenth month, 1695, in a meeting at the house of John Bowron, in Cotherstone, where I was, amongst many more, after a little time, my soul was divinely touched with the power of God, and his word was again in my heart, as a burning fire in my bones. I could no longer contain; my tongue being loosed, my mouth was opened to speak of the Lord unto his people in that meeting. I cannot but observe one thing, and that was, the holy silence which was in the forepart of that meeting, before my mouth was opened. Although there were several there that had public testimonies, yet that power by which I was opened, bound them to silence. But after I had spoken what I then delivered, there stood up a Friend, and was like one that had a seal to set to the words I had spoken. As I grew in testimony, a concern came into my mind to visit

Friends in Cumberland, where, after some time, I went, and was kindly received by them, and was at most of their meetings, if not all.

T. RAYLTON.'

This our dear friend Thomas Raylton, after he had travelled much in the service of the truth, settled in London about the year 1705, where he was very serviceable and edifying in his ministry, sound in his doctrine, mighty in the Holy Scriptures, zealous for the truth, and a faithful reprover of any undue liberty in the professors of it.

He was many years afflicted with infirmity of body; but being fervent in spirit, was strengthened in the work of the ministry beyond expectation; so that he bore his testimony to the truth at times, in the meetings of Friends, not only in London, but in most counties of England. The year before his death, in much bodily weakness, he took a journey from London, and visited the brethren in his native county, to their mutual comfort, and returned home well satisfied in his service there.

In his last sickness, which took him about the beginning of the Ninth month, 1723, he bore the extremity of his pain with great patience and resignation; having some time before signified a sense of his approaching departure, by saying, 'My day's work is nigh finished.' And but a few days before his death, he told a friend that he had settled his affairs, being satisfied that his departure was at hand; adding in a sensible and humble manner, 'Doubtless it will be a glorious change to me.'

To his wife he thus expressed himself, 'My dear, be easy, let me go, and rejoice when I am gone to so great salvation.'

He departed this life in peace and full assurance of future happiness at two in the morning, the 6th day of the Tenth month, 1723, in the fifty-third year of his age, and was decently buried on the ninth of the same month, in Friends' burying-ground near Bunhill-fields.

PIETY PROMOTED,
IN A COLLECTION OF DYING SAYINGS
OF DIVERS OF THE PEOPLE CALLED
QUAKERS;
WITH SOME ACCOUNT OF THEIR SERVICES, SUFFERINGS
AND VIRTUOUS LIVES.
THE SEVENTH PART.
BY JOHN BELL.

“When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.” JOHN vi. 12.

P R E F A C E.



COURTEOUS READER :

As the design of writing and publishing to the world is, or ought to be, instruction and improvement, and as the advantage or profit of any knowledge or instruction is to be considered according to the usefulness of it, so, the more durable it is—that is, that it be such as will be of the longest use to us and ours—the more it is to be valued. In both these respects, the knowledge of ourselves, our frailty, and the shortness of our time, of which too many are unmindful, will have the preference, both with respect to the usefulness of them, and their continuance. For the due consideration of these things will be of advantage to us, both here and hereafter, and will regulate us, both with regard to our duty to God, our own souls, our posterity, and our neighbours.

They will be of such real service to us, that no knowledge else, the knowledge of God and the revelation of his will excepted, can be of equal benefit. It was under this consideration that the Psalmist cries out, “Lord, make me to know mine end and the measure of my days, what it is ; that I may know how frail I am. Behold, thou hast made my days as an hand-breadth, and mine age is as nothing before thee : verily every man at his best state is altogether vanity. Surely every man walketh in a vain show : surely they are disquieted in vain : he heapeth up riches, and knoweth not who shall gather them.” For by duly considering the shortness and uncertainty of our continuance here, we shall be

led to improve and redeem the present opportunity as a favour from God. It is an unquestionable truth, and confirmed by daily experience, that "it is appointed unto men once to die;" and the time when, or the age whereat, we shall be removed hence, is altogether uncertain; which occasioned the man of God to say, "Oh! that they were wise, that they understood this, that they would consider their latter end."

The Psalmist had this in remembrance when he recommended to our consideration the concluding moments of the righteous. "Mark the perfect man, and behold the upright, for the end of that man is peace." The great and necessary work, and one thing absolutely and indispensably needful, that mankind of all ranks and ages ought to be chiefly concerned about, during this short and uncertain time the Lord affords to us in this world, wherein we are liable to many temptations, afflictions, and tribulations, is in the first place to know God, and, in the second, so to know ourselves, and remember our latter end, that we may live such careful, circumspect, and godly lives, that we may have peace of mind in the conclusion, and have the spirit of God to bear witness with our spirits that we are the Lord's, knowing by living experience that Christ in us, by his divine appearance, is the hope of our glory. We find, when death approaches, that what is most desirable, and of the greatest comfort, is to be sensible of the favour of God, and to be in the enjoyment of that peace which he gives to all those who have lived godly lives, and walked in uprightness of heart before him by that ability given them of God, through the gift of his grace, which is inwardly revealed.

Therefore in good will to all, and in order that the minds of all, to whose hands these shall come, may be awakened and stirred up to diligence, whilst health and strength are afforded, to a due remembrance of their latter end, that through that grace which is given of God to all, and sufficient in all things when duly regarded, and the power of it waited

for, preparation may be made for that trying time, and that the call of death may not be a surprise upon any one of us, is the end wherefore the following collection is made public. In it the aged, whose stay cannot be long here, will for their encouragement, if faithful, find expressed by dying lips the great peace, satisfaction and comfort those who were aged enjoyed at their conclusion, who had walked before the Lord in truth and with a perfect heart, and by his help had done that which was right in his sight, and retained their integrity through all the trials and difficulties of this life to the end.

Likewise those who are middle-aged will see, by the example of such who were called off in that stage, the great benefit and advantage those received and expressed, who finished their course in the strength of their time, who were devoted in heart to the service of God, and having given up their names to do his will, were faithful in answering his requirings. Those who are young will see their equals in years were not exempt from the stroke of mortality, and by their example may be provoked to diligence, who were concerned to seek the way of the Lord early, and an acquaintance with him in their young and tender years, and had taken the advice of Christ our Saviour, to "Seek first the kingdom of God and his righteousness," "and had nothing to glory in but the cross of Christ;" and what is very affecting, the lively and sensible expressions of such whose pilgrimage in this world ended when they were very young.

If we seriously consider, whatsoever station we may be in, as to this world, and though we may promise to ourselves many years, yet when the time of dissolution is at hand, and the gates of death open before us, and we are ready to enter into an eternal and unchangeable estate, which may happen to the youngest, when the hope of our being any longer here is taken away, we shall then see that all we are possessed of in this world, how much soever it may be, can add no comfort nor yield any relief. Then peace with God and

the comforts of his love, and an inheritance in that kingdom which fades not away, and to be received by the Lord into a blessed eternity with the spirits of the just made perfect in him, these will be the things to be desired. These will be the things to be sought after at such a time as this. If thou, therefore, whether elder or younger, readest over the following testimonies with attention, they may be of use to awaken thee to a consideration of thy condition, if not already awakened, so as to know thyself, thy frailty and misery without a Saviour. And if already awakened, the many lively and affecting expressions herein contained, may be an incitement to thee to pursue more fervently the work of salvation; and then as I received benefit and comfort in collecting them, so wilt thou in perusing them; and the end of my labour in transcribing and publishing them will be fully answered.

Before I conclude this preface, I would earnestly recommend, especially to the youth of our society of both sexes, the serious perusal of these following sheets, and not of these only, but also of the other parts of the Dying Sayings of many of our worthy ancients and pious friends heretofore published. For what can be more affecting to tender minds, or more prevalent with such who are religiously inclined, to stir them up to remember their latter end, and the uncertainty of their time, than the good example, and lively testimonies, advice, and admonition, confirmed by the experience of such, of differing ages and stations, who through obedience were filled with the love of God, and witnesses of his favour and goodness, when on their dying beds, and ready to put off these earthly houses and tabernacles of clay, who had an assurance of a "building of God, a house not made with hands, eternal in the heavens."

But let it be strictly observed, that the tendency of these testimonies and advices of persons near their departure, both of the elder and younger sort, ever hath been, that all might be careful to live godly and self-denying lives, and might

take up the cross to their own wills and natural inclinations, and follow the Lord Jesus Christ in the narrow way, which leads to life, and might wait for the power of his cross in themselves, to crucify them to the world and the world to them, that so the many enticements and allurements of this world, with the hurtful vanities, fashions, customs, and other evils of it, might not prevail to divert the mind from seeking after the true knowledge of God and Christ, whom to know is eternal life, nor cause them to be forgetful of their latter end; the frequent consideration whereof many times proves a motive to a diligent concern to be duly prepared for it. For we may find by the testimony of our worthy ancient friends, how they were concerned both for their own children and others, that they might be preserved from the vanities and corruptions of the world, and those foolish fashions and fopperies of dress, which are so prevalent with too many of the professors of truth in our time, as though a conformity to the world in these things were no crime in them, though many of their predecessors were called out of them, and suffered deeply for their testimony. In like manner the testimonies and advices of the youth to those who were their equals in age, were to refrain from these youthful follies which would prevent them from making that due preparation, which will administer peace in the conclusion, in which some of them had been ensnared by their soul's enemy, and were raised up as witnesses for God, to be a warning to others.

It must be acknowledged by all who are duly considerate, that this generation of friends is highly favoured of God, in that they have the renewed visitation of his own Spirit in themselves, and are brought up in the belief of it, and have line upon line, and precept upon precept, to warn and invite them to give heed to it, and the truths of the everlasting gospel of Christ, frequently and freely preached in the power and demonstration of his own spirit, and the best of Christian advices often repeated in the love and fear of God, and

the prayers of the righteous, which are said to avail much with God, daily put up for their salvation, and the salvation of mankind in general.

Let it therefore be solidly considered, that for all these, and many other mercies of God, with which we are favoured, we must be accountable what improvement is made, for the Lord is looking for fruits. Whether are we bringing forth fruits of gratitude and a due submission to his will, who has thus visited and favoured us? Where wild grapes are brought forth, it is highly displeasing to him, and offensive in his sight, who now as well as formerly, has bestowed much labour on his vineyard. Let none say in their own carnal reasonings, this is a small thing, and there is little in the other; for he calls for the whole heart, and the denial of everything that is made manifest by the light of Christ to be reprobable and displeasing to God. So that how small and trivial soever those liberties which many take in deportment, speech, and dress, may appear to them, whilst they have health and strength, and the appearance of a long continuance in this world, we shall find by examples in this and the foregoing volumes, that they were matters of great weight when the trying time came, and no doubt will be so to all who are truly sensible of the day of their visitation, that they may improve it, and are under a concern for the well-being of their never-dying souls. That these things may be duly considered in time, and that all may be prepared whensoever it may please the Lord to call us hence, is the desire and prayer of one who wisheth health and salvation to all mankind.

JOHN BELL.

“But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.” JAMES i. 4.

PIETY PROMOTED.

THE SEVENTH PART.

JOHN WYNN, of Bradford, in Yorkshire, was convinced of the blessed truth at a meeting of Friends in Pall-Mall, near Westminster, about the time of the coming in of king Charles II. Being then in the army, and standing amongst the rest in their ranks to be viewed by some of the chief officers, he laid down his arms because he could practise war no more, and when discharged, he went down into Yorkshire, and worked at his trade there, being a clothier. As he continued faithful to the visitation of truth, he grew in grace, and in the saving knowledge of Jesus Christ our Lord; and being subject to the divine manifestation and work of the power of God in his heart, he became a sanctified vessel fitted for the great Master's use, who in his wisdom called him to the work of the ministry, in which he grew and laboured faithfully in those times of persecution, wherein he suffered deeply for his testimony.

He was a man of courage, filled with a holy zeal, and qualified, as a good soldier in the Lamb's warfare, for the work in those perilous times; his bow abiding in strength, and his arrows being sharp and piercing, were carried home to the mark, so that he fought manfully under the banner of Christ, and turned not his back in the day of battle. He was an able minister of the everlasting gospel, and laboured faithfully therein, and travelled much for the spreading of it

in those trying times in most parts of England and Wales, and especially in the eastern parts. His service on that account tended much to the strengthening and confirming the children of God, and convincing of gainsayers. He retained his integrity to the end, and the strength of that holy zeal kindled in his heart for the blessed truth, and the promotion of its cause, remained always with him. For a farther account of his labours, service, and sufferings, the reader is referred to divers testimonies concerning him, published in the year 1715.

Towards the latter part of his time, he travelled into the west parts of Yorkshire, to visit the meetings of friends there. Having a sense that his day's work was nigh finished, he told friends in divers places he was come to take his leave of them, although then in a good measure of health. After his return, he signified his great satisfaction and easiness of mind. About three weeks after he had finished that journey, going a few miles to visit a neighbouring friend who was sick, a service that he was frequently concerned in, he came home not very well, and continued weakly about thirteen days. In the time of his weakness, the great concern that was upon his mind was, that friends might stand faithful to the Lord God, exhorting such thereto as came to visit him. He declared, a little before his departure, that he was clear and easy in his spirit, and saw nothing to stand in his way, but witnessed the peace of God to abide upon him, saying he had laboured faithfully to clear himself of those who were of a libertine and frothy spirit, as he then called it.

The day that he died, a little before his departure, as he was walking about the room, a fainting fit seized him, and he sat down and leaned back in his chair, and seeing his wife weeping over him, he looked upon her, and said, 'Why wilt thou, my dear? the Lord gave thee unto me, and thou must give me up again.' She answered and said, 'I hope I shall as far as the Lord enables me, for I hope it will be well with thee.' He said, 'I never doubt that : ' which were the last

words he spoke, for the Lord was pleased to make his passage easy out of this world, so that he gave neither sigh nor groan, but in a quiet stillness, like one falling asleep, he departed this life the 16th day of the Ninth month, 1699, in the sixty-fourth year of his age, having been a true labourer in the work of the ministry about thirty-six years. Having, through the grace of God, fought the good fight of faith, and finished his course, we have no cause to question but that his soul is at rest with the Lord, being entered into the possession of that crown of eternal life that is laid up in store for all the righteous, where he will live to praise and magnify the Lord God, and the Lamb who sits with him upon the throne, for ever and evermore, world without end. Amen.

His body was buried in Friends' burying-ground, at Bradford aforesaid, the 20th day of the aforesaid month, being accompanied to the grave by many Friends and sober neighbours, where divers living testimonies were borne to the comfort of the upright in heart, and particularly by that eminent minister of Christ, William Ellis, who had been effectually reached to by his ministry in his young years.

DEBORAH WYNN, wife of the aforesaid John Wynn, had a sober and religious education, and was favoured with the visitation of truth in her young years, and by giving up to the manifestation thereof, she came to experience the work of its power in her heart, and, by being obedient thereto, attained to a degree of settlement in the truth when young. This prepared her to undergo those trials and exercises which early began to fall to her lot; for about the sixteenth year of her age, her father and mother were both taken up and carried prisoners to York for the testimony of a good conscience towards God. She being their only child, the management of their trade and business fell under her care; and during their imprisonment she travelled to York, twenty-

two miles, on foot, twice in two weeks, to visit them, and to carry them what money she had got for their support. Being sincere in heart to God, and through his grace faithful to the truth, she grew in experience, and about the eighteenth year of her age she was concerned to bear a public testimony in meetings, to the comfort and edification of Friends.

She was afterwards married to John Wynn, and they settled at Bradford, the place of her nativity, and, being both ministers, and the meeting in its course held at their house, heavy sufferings fell to their share in the time of the informers, who stripped them three several times of all their outward substance that was valuable. For such was the cruelty of the persecutors and informers in those days, that at one of the times mentioned she was lying sick, and they went to take the bed from under her; but the neighbouring women, abhorring the inhumanity of such an attempt, interrupted their design, and would not suffer it; but they, finding a pewter flagon in the room with caudle in it, poured it out, and took the flagon away with the rest of the booty. Their avarice being not yet satisfied, they met her husband in the street as they went away, who had been at a neighbouring market, and was driving his horse before him, with the goods on his back, and his riding-coat upon the pack; all which they seized and took away with the rest of the plunder.

Being deprived of his horse, pack and coat, he came home and found his shop stripped of the goods, and his house of the furniture, that he had neither chair nor stool to sit down upon to rest him, until some of his kind neighbours, whom he found there bemoaning this unchristian usage, went and brought him in, some one thing, and some another, for their present use, until they could procure furniture of their own for their necessary accommodation. Afterwards, divers of the inhabitants of the town, hearing of his intention of buying more goods to carry on his trade, came to him, and earnestly entreated him he would buy no more, for he might see they were resolved to ruin him. He told them he was

not at all discouraged; he had a little money left, and intended to lay it out for goods as far as it would go; and if they took them from him also, they could have no more than all; but he believed they would be limited in the Lord's time; which came to pass accordingly.

Through all which, with her dear husband, she retained her integrity, and stood faithful to truth's testimony, so that they were favoured of the Lord together to surmount all difficulties their great sufferings brought upon them. She was a woman of a sound judgment, great sincerity and circumspection in the course of her conduct, tender and living in her public ministry; and by her godly and courteous conversation she gained the love and esteem of both Friends and others in the town and country where she lived. Her heart and house were open to receive and entertain the messengers of Christ, who were concerned to go to and fro to promote piety and virtue, and publish the gospel of glad tidings to mankind; and she delighted much in that service. It was my lot to marry her only daughter, after which time she chose to live with us to the end of her days, which was upwards of seventeen years, which tended much to our satisfaction and mutual comfort. She being acquainted with divers of the first publishers of the gospel of glad tidings in these latter days, her conversation was very agreeable and informing. She was a loving and affectionate mother, a faithful friend, and endued with wisdom to give counsel in times of greatest difficulty, having had large experience of the dealings of God, and the preserving power of Jesus Christ our Lord; she retained her zeal for truth and concern for its promotion, and was diligent in attending meetings as long as her ability of body continued to go abroad.

She was confined to the house the last year of her time, growing weak by reason of old age; and during that time, she employed herself much in reading the Holy Scriptures and Friends' writings, with many of whom, in her youth, she had been acquainted. She continued in a sweet, heavenly

frame of mind, often expressing, in much tenderness, the loving-kindness and goodness of God to her, frequently saying, 'The Lord hath been my support in all my difficulties, and hath preserved me from danger; and his goodness is still continued, and I have great cause to praise him and speak well of his name.' This she would often repeat, with many other weighty and lively expressions, signifying how resigned she was to the will of God, and desirous to be dissolved, being duly prepared for that great change. About three months before her departure she was confined to her chamber, but still continued in a sensible frame of mind, and waited patiently for her removal, expecting its drawing nigh, although she had no distemper upon her but weakness through old age.

Her daughter's affection and care were great over her both night and day, for fear she should drop off suddenly, though a nurse constantly attended her. When she saw [her] weep, and under trouble at the apprehension of parting with her, she would send for me, and would desire me to advise my wife not to be troubled or concerned on her account; for, though she had no distemper, pain nor sickness, she said we must not expect she would always continue with us, but would have us give her up freely, she being prepared, and ready to be received by Jesus Christ into eternal felicity. I told her we were resigned to the will of God, and thankful he had so long prolonged her days, and accounted it a great blessing our being favoured with her company to that time. She added, 'Your care over me, and your concern for me, have been too great in every respect, I think; and I have been often thankful to the Lord, who hath been pleased to bless me with such loving and affectionate children. I have been afraid my dear daughter would hurt her own health by caring too much for me. The Lord who was the stay of my youth, and has been with me to old age, is still near to comfort, and will be so to you when I am gone, and bless and preserve you to his own honour and your peace unto the end:' with much more at divers times, too tedious to relate.

She grew gradually weaker, yet sat up most days, and could walk over the room with a little help. In the evenings, when business was over, we went up and sat down by her, and had many comfortable seasons together, for she continued in a sweet frame of mind, and very cheerful and sensible. On the 14th of the Sixth month, 1727, being the second day of the week, my dear wife and the nurse took her up and dressed her about ten in the morning, as usual, and she sitting in her chair, they perceived she grew very weak, and sent for me. I went up and sat down by her, and taking her by the hand, asked her how she was, she answered, 'Very weak, child.' I asked if she was sick or faint, she said 'No.' I asked if she had any pain, she said, 'No.' I asked if she apprehended herself going, she said she could not tell, but she was weaker than ever she was before. I bade her lean her head upon my breast, which she did, and was as quiet for some time, as if she had been in a doze, that we could scarcely discern her breathe; and her daughter sitting by weeping, she lifted up her eyes and said, 'Dear child, weep not for me,' and leaning her head on my breast again, near the middle of the day she passed away so quietly, that we scarcely knew when she drew her last breath. She was about eighty-two years of age, and a minister about sixty-four years, and I doubt not, is entered into that undisturbed and glorious rest prepared for the sincere and upright-hearted followers of the Lord Jesus Christ.

On the seventeenth day of the aforesaid month, her body was carried from our dwelling-house in Clement's lane to the meeting-house in Gracechurch-street, where many friends met on that occasion, and divers living testimonies were borne to the truth; and after a solemn meeting, her corpse was accompanied by a large number of friends to Friends' burying-ground near Bunhill-fields, and there decently interred.

J. B.

DEBORAH BELL, wife of John Bell, of Bromley, in Middlesex, late of Gracechurch-street, London, daughter of the before-mentioned John and Deborah Wynn, was born at Bradford, in Yorkshire, and being carefully educated in the way of truth by her pious and faithful parents, she sought the way of the Lord, and the knowledge of his blessed truth, when very young, and was mercifully favoured to partake of that virtue and divine goodness which maketh fruitful towards God, as she frequently expressed herself. In her minority she often earnestly desired that the Lord would be pleased to enable her to come up in doing his will, and that in all things she might be perfectly resigned to answer his holy mind and requirings, and be fully given up in heart in all sincerity, and by his grace devoted to serve and obey him, according to the ability received. He in mercy and loving kindness heard her humble petitions, and granted the early visitations of his love and goodness, in the pourings forth of his holy Spirit, and gradually, by the work of his own divine power, so prepared and sanctified her heart, that she was made a vessel of honour.

As she became acquainted with his divine and living word, when very young, she grew in experience of that work which is wrought by the power of Christ, by which alone salvation and perfect redemption is witnessed. Being an humble follower of Jesus Christ our Lord, and through the operation of his grace freely resigned, and cheerfully given up, to follow these manifestations of the divine light and workings of the Spirit, which are inwardly revealed, she was so fitted for her Master's use and service, as early to become a branch in Christ Jesus, the true and living vine, laden with fruit to the praise and glory of God, the good husbandman. Being led through deep travail, and close exercise and affliction of mind, she thereby gained great experience, and was made sensible of various states and conditions, which tended to qualify her for that great and weighty work whereunto she was afterwards called.

About the nineteenth year of her age the Lord saw meet in his wisdom to commit a dispensation of the everlasting gospel to her to preach, in which service, she being faithful, grew in the knowledge of God, and had great experience of his dealings, and like the wise scribe, who was well instructed to the kingdom, brought forth out of the good treasury of her heart, things both new and old; so that she became an able minister thereof, to the comfort and edification of the churches where she came. Many, who were unacquainted with the work of the blessed truth in themselves, were reached to by her powerful and lively ministry, in the service of which she often appeared strong when in bodily weakness, which frequently attended her, to the admiration of those who had the knowledge of her outward infirmities.

She laboured faithfully in word and doctrine, and visited many of the meetings of Friends in most parts of England, Wales, Scotland, and was twice in Ireland, and had good service where she came, for she duly regarded the motions and guidance of truth in all her services, and in an especial manner, when under a concern to travel on that account. She earnestly desired to be fully satisfied of being rightly called, and to see her way clearly opened, both as to the time when, the place where, and the people to whom, it was her duty to minister, and was ever very careful to return when she found her mind clear and easy. She would often say, which I mention for the instruction of others, that there was great danger in exceeding the commission by staying abroad beyond the right time.

She greatly desired that all the ministers of Christ, who found themselves concerned to travel in the service of the gospel, might take due care not to miss their way on that hand; neither might, when in their travels, be drawn aside out of the right line opened to them by the truth, through the persuasion of unwary inconsiderate people, but might wait for the power of Christ our Lord to preserve them steady in mind in all their services for the promotion of the

blessed truth, frequently repeating that she had observed divers whom she believed to have been rightly drawn forth, who yet through weakness and instability had missed their way in those particulars, and thereby received hurt and lessened their service. When she was under a concern to go abroad to visit the churches, the weight of that exercise brought her very low, both in body and mind. She waited diligently for the counsel of God, and full satisfaction in herself, before she made her concern known to any; for her whole dependence was, in great humility, on Christ our Lord, to put her forth, and go before her, and to give her strength and wisdom, to discharge herself faithfully to her own comfort and peace, the edification of the people, and his honour. But though she was strong in the Lord, and zealously concerned for the cause of truth, yet, by nature, of a weakly constitution, and through hard travel, and close exercise, which often was upon her for the truth's sake, her bodily infirmities increased before old age came on.

Towards the latter part of her time, being often infirm, she frequently rejoiced in the Lord, and expressed the great comfort, peace, and satisfaction which she had in having devoted her youthful days to his service, and being freely given up faithfully to obey his calls and holy requiremgs, whilst a degree of health and strength was granted, and she was able to undergo such service, often saying an early devotion was very acceptable to God, and the strength of youth could never be so well and profitably employed, as in faithfully serving the Lord in humility and sincere obedience in whatsoever work he in his wisdom may be pleased to qualify them for, and call them into. For wheresoever it happened that any such lived to be attended with the infirmities of old age, the comfort and peace they would enjoy, would be abundantly more to them than all the comforts of this life; for she could by living experience say, that nothing in this world was worthy to be compared with it.

She often earnestly desired the sense thereof might lay

hold of our youth, that they might give up their minds to seek the Lord early, and devote the strength of their time to his service, that in the end they might be made partakers of the same comfort and peace, which was her greatest joy and real cause of rejoicing, and became more and more so as she drew near her conclusion. This I publish for their perusal, that if by any means they might be prevailed on, and stirred up to consider how necessary and truly profitable it is to begin early in that great duty recommended by the wise man, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."

Being under a concern to visit a few meetings in Hertfordshire, and as far as Huntington, though in a weak state of health, she undertook that journey, which proved her last, towards the middle of the Seventh month, 1738. She was from home ten days, and had six meetings, and although weak in body, yet she appeared strong in her ministry, and had good service, much to the satisfaction and comfort of Friends where she came. When she came home she rejoiced much, and said she was humbly thankful to the Lord who had enabled her to perform that journey, and had given her strength to discharge herself faithfully of that concern she was under, and that her heart was filled with that peace and comfort which he is pleased to favour his obedient servants with, and that she apprehended her day's work was nigh finished, for she saw no more work her great Master had for her to do; and she had no desire to live, but to serve and glorify him.

The last time she was at an evening-meeting at Bromley, about two weeks before she died, she bore a living testimony to the truth, and was concerned in supplication to the Lord in a particular manner, and in great fervency prayed for the preservation, growth, and settlement of the youth amongst us, in the living, eternal truth, to the affecting and tendering of many hearts. When she came home from the meeting

she was filled with divine comfort, and said, 'It is now finished, I do not expect you will have me with you at that meeting any more.' Afterwards her weakness of body increased, and she took a cold, which seized her lungs, and occasioned a hoarseness, which she was often liable to. On the 22d day of the Eighth month, being the first day of the week, we went to London to meeting, but being so much indisposed, she was under some difficulty to stay the time of it, and did not go in the afternoon, but waited for me at a friend's house until meeting ended. Coming home, she continued weakly, though a little better at times till Fourth-day evening, but she grew much worse again that night; she therefore had the advice of a physician, but it had not the desired effect.

Her affliction increasing, on Sixth-day morning a pleurisy came on, which distemper she had been liable to, more or less, for the last ten years of her time, having had divers severe fits of it, which much affected her breathing. Though means were used to remove it, she found no relief, and the pain grew more violent, so that her affliction was great, and in an humble submission she earnestly desired of the Lord that he would give her strength to bear her pain and affliction patiently. Her petition was fully granted, for she was endued with patience to an uncommon degree, and bore her affliction with such a firm resignation and thankfulness of heart, and with tender love and condescension to all about her, and abundance of sweetness she still enjoyed, as appeared by many precious and lively expressions which dropped from her, which deeply affected, and often tendered the hearts of all about her.

When her pain was very great, she expressed herself at times after the following manner: 'This is hard work indeed. One had need to have nothing else to do at such a time as this. I am sure it is as much as I am able to endure, to bear the afflictions of the body. One had not need to have terror of mind besides. Appealing to a young woman stand-

ing by her, whom she dearly loved, and who had duly attended her in her illness, she said, 'Thou knowest I have had very little respite from pain since I was first taken ill. I would have none put off that great work of repentance till such a time as this; if I had that work to do, what a dreadful thing it would be.' At another time, divers young people being present, she said, 'I would have our young people be willing to bear the cross in their youth, and despise the shame; for that is the way to have true peace in themselves.' Another time she said, 'I now feel that which my soul has longed for.'

Seeing divers young women standing round her bed, whose growth and settlement in the blessed truth she had often been concerned for, she looked solidly upon them, and spoke on this wise, 'I was early convinced that unless I was born again, I could not see the kingdom of God. I have witnessed it, and you know I have preached this doctrine to you; and you must know it for yourselves.' This she spoke with such authority as pierced the hearts of all present, and I believe will not easily be forgotten.

At another time, looking steadily upon us, with a composed countenance, she said, 'I have always been sincere, and never had anything in view but the great cause of God, and that I might be clear of the blood of all men; and I have discharged myself faithfully, for whatsoever my hand found to do, I did it with all my might, and I never spared myself; and I am fully clear and easy, and my day's work seems to be done.' At another time, observing the distress I was in, she looked earnestly upon me, and said, 'The Lord brought us together, and has been with us, and thou must give me freely up to him again, and he will support thee, and take care of thee.' At another time, I being in deep distress of mind, under the consideration of my great loss of so dear a companion, if she should be removed, I asked her if she had not rather live with me a little longer, if Providence saw meet. She looked pleasantly upon me, and, after a little

pause, said, 'I have no desire nor will of my own. I stand in the will of God.'

At another time, under the sense of her great pain, she said, 'I earnestly desire the Lord may release me whilst I have strength and patience to bear my afflictions; but I neither murmur nor repine.' Observing the sadness of my countenance, she said, 'Why should I not go now? I can never go better.' I told her if Providence pleased to raise her again, she might be with me longer, and be of service, and yet go well. She readily answered, 'There may be danger in that; I am now ready.' At another time I told her, when bemoaning myself, if the Lord should see meet to remove her from me at that time, that I believed he would receive her into the mansions of glory. She replied and said, 'I never doubt that. I trust through Christ to be received into the arms of eternal bliss, for I am in peace, and perfectly easy.' At another time she looked upon me, and said, 'The Lord gave me to thee, and thou must give me up to him again.'

Toward the latter part of her illness, being in great pain, and observing the concern I was in for her, she said, 'My dear, I am afraid thou holdest me.' I answered, 'No; I have freely given thee up, and stand resigned in the will of God.' She looked pleasantly upon me, and replied, 'That is very good in thee.' Afterwards, her affliction and pain being very great and heavy upon her, she prayed fervently, and said, 'Lord be pleased to grant me a little ease before I go hence, and be seen of men no more, no more, no more.' And the Lord was pleased to answer her fervent supplication; for the day before her departure, all pain and affliction seemed to be removed, and she continued quiet and easy, in a still, sweet frame of mind. Although she spoke not much during that time, which could be perfectly heard, yet she remained very sensible, and her sweet and lively breathings plainly declared she continued in inward prayer and praises to the Lord, her lips often moving; and sometimes expressions were heard

tending to signify the full assurance she had of an inheritance in eternal felicity and glory amongst the just. Many more precious and weighty expressions she dropped during her illness, which the distress of my mind prevented me from remembering perfectly.

About the fifth hour in the evening, being the Fifth-day of the week, and the 2d of the Ninth month, 1738, she sweetly finished her course, and went away like an innocent lamb; and notwithstanding the great affliction and pain she underwent for seven days and seven nights, that brightness and innocency which truth had impressed, remained on her countenance when the soul was released, and had taken its flight into the regions of bliss and glory.

She was aged about forty-nine years, and a minister upwards of thirty years. She was endowed with many eminent gifts and qualifications; an able minister, rightly dividing the word of truth through that wisdom received from God, which proved effectual to the convincing of divers, and the edifying and reaching of many. She was zealous for the cause of God, and of a discerning spirit and good understanding, so that the enemies of truth could not stand before her, for her bow abode in strength, and her arrows were often carried to the mark, and were sharp against undue liberty, deceit, and the works and workers of unrighteousness.

She dearly loved the children of the light, and sincerely sympathized with such in their afflictions who were seeking the way to Zion, and often had a word of comfort to them. Her heart and house were always open, according to the example of her pious parents, to receive the ambassadors of Christ, remembering what he said, "Whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." And likewise what he told his disciples, "Verily, verily I say unto you, he that receiveth whomsoever I send, receiveth me; and he that receiveth me, receiveth him that sent me." Her delight was

in the company of those who laboured for the promotion of the gospel, and, through a good degree of experience, she had sometimes a word of advice and encouragement to such.

She was a loving and affectionate wife, and the gift of God to me, and as such I always prized her; a help-meet indeed both in prosperity and adversity, a steady and cheerful companion in all the afflictions and trials which attended us, and a true and faithful yoke-fellow in all our services in the church. Being ever one in spirit, we became one in faith and practice, in discerning and judgment, and our concern and labour was the same, which nearly united us, and a life of comfort and satisfaction we lived; our souls in the nearest union, delighting in each other, and the love and presence of God, wherewith we were often favoured in our private retirements, sweetened every bitter cup, and made our passage easy and pleasant to us. But, alas! what shall I say; the Lord, who is all-wise, and only knows what is best for us, hath called her hence, who is worthy to do whatsoever he sees meet. Therefore, in humble submission to his will who gave, and hath taken away, as knowing, though it is my loss, it is her everlasting gain, I rest, and can in sincerity and truth bless his name who is worthy for ever.

J. B.

On the 7th day of the month aforesaid, her body was accompanied from our dwelling-house, at Bromley, to the meeting-house in Gracechurch-street, London, whence, after a solemn meeting, many being affected with the removal of so near a friend, it was carried to Friends' burying-ground near Bunhill-fields, and buried by her mother, according to her desire.

"Precious in the sight of the Lord, is the death of his saints." Psalms cxvi. 15.

JENNET STOW was a pious young woman, who lived within the compass of Settle monthly meeting, in the county

of York. She greatly feared the Lord, and remembered her Creator in the days of her youth, and was of those who joined in with the visitation of truth in her young and blooming years, and gave up her name to serve the Lord, who was graciously pleased in his wisdom and goodness to give her a dispensation of the gospel of glad tidings to preach. Being devoted in heart to answer the Lord's requirings, she laboured faithfully according to the ability he gave, and visited the churches of Christ in divers parts of England, Scotland, and Ireland, and was made a serviceable instrument in the Lord's hand for the comfort and edification of his people, where her lot was cast. She was diligent in the discharge of her duty, whilst health and strength were afforded to her; she faithfully laboured in word and doctrine, and improved the talents bestowed upon her, until infirmity and bodily weakness laid hold of her, and rendered her in a great degree unfit for public service. By the thankful and affecting expressions, which herein follow, may be plainly seen the sincerity and integrity of her humble mind, and her great love to God, and fervent concern for the cause of truth, and likewise the blessed reward of peace and comfort she enjoyed, and the assurance and evidence she had of her well-being, near the finishing of her testimony and the conclusion of her time here.

Being weakly in body, and apprehending she drew near her end, she expressed herself thus, viz., 'It is a brave thing to live near the Lord, for I feel his goodness near at this very season, which warms my heart; blessed be his holy name. My heart is full of love. Lord, let me live here, and do what thou wilt with my body. Oh! I feel a great deal of peace in my soul. Lord, thou hast answered my cries, notwithstanding thou hast tried me every way. I feel thou wilt carry me on to the end, and then all tears will be wiped away, all sorrowing will be over. Then it will be well with me; glory, glory, to thy heavenly name.'

Then she lay singing praises to God for some time, and

began to say again, 'Blessed be his holy name; I feel as the house of Saul grows weaker and weaker, the house of David grows stronger and stronger; though I can scarcely lift up a finger, yet I feel myself strong in the Lord. Lord, thou hast turned me every way: thou hast made me what thou wouldst have me to be, praised be thy holy name, that I am yet alive to make mention of thy name.' Then she prayed for the family, and desired of the Lord, that the offspring thereof might grow in the truth; and said, 'Lord, thou hast put a song in my mouth; I can sing praises to thy holy name.' People, not of our profession, coming in, she exhorted them to live in the fear of God, that they might die in his favour. She said, 'May be you will say, I am mad, [or] she is light-witted. So they said of our Saviour, but I must tell you, if you will not hear now, you will one day remember what I say. Oh! it is a brave thing to have oil in our lamps, and our lamps trimmed when the bridegroom cometh, that we may be ready to enter into the chamber with him. Oh! glory to God. I am ready, come when thou pleasest, at midnight or cock-crow; glory to God for ever.

'These few lines come in true love to all that may see them when I am gone to my long home, as indeed I do not expect to be long or many days, because I feel so many distempers to attend this poor house of clay. Glad I am, that it hath pleased the Lord to work upon my heart in the flower of my age, and hath made me willing to serve him in the days of my youth, so that I was made to forsake all that was near and dear to me, and fully to give up and follow the Lord wheresoever he was pleased to draw me. And now I find abundance of peace in it, and an answer of well-done returned into my bosom, which is great comfort to me on a sick bed, which is likely to prove a dying bed. I find abundance of peace returned into my travelling soul, who hath often gone mourning on my way with my hands upon my loins. And although I have gone on my way weeping, yet I shall return with joy to Zion, with joy and songs of deliver-

ance in my mouth, praising the Lord who hath been my rock in every time of trial.

‘I have fled thither and have found safety. Blessed are they who are found building upon him. These are they who know whither to fly when the tempest beateth, and the rain descendeth. They trust not in the arm of flesh, but they depend upon the Lord, who is a sure rock, and the righteous fled thither, and found safety. As one that hath been concerned for the welfare of souls for some years, that all would prize their time while they have it, and not slight the day of their visitation, for it may be, such as are now in being may not live to see another day. I can truly say, it hath been a concern upon my mind for some years, if it pleased the Lord to order it that I lived so long, as that a trying day might come upon this nation, that I might live so, as to be sheltered under the Lord’s wing. For indeed it is those who are found labouring in the summer time who have something to feed upon when winter approaches.

‘Therefore I desire that I may prevail with you, as one that desireth the welfare of souls; let nothing in this world deprive you of the precious enjoyment of truth. Oh! it is lovely in the eyes of a remnant, and more desirable than all visible things. I can truly say, that truth is as precious in my eyes this day, as ever it was, so that I can say, that the Lord is my portion, and the lot of my inheritance. In this long time of weakness I feel the Lord to be near, and he beareth up the spirit of my mind, glory be to his name, for he beareth up his children in a trying time, who have been made willing to confess him before men; those are they whom he will not deny before his Father which is in heaven. Although you have been as the off-scouring of the world, be not discouraged, for the Lord is on his way, and it is my faith to believe, that the Lord will get himself a name, and his name will become famous in Israel. Therefore be not discouraged, but go on in the name of the Lord. Although you may think yourselves weak, yet the Lord will be strength

in the midst of weakness. I speak by good experience, blessed be the name of the Lord for it.

‘I have often thought when it pleased the Lord to draw my mind to visit this nation, Scotland, and Ireland, then I said, Lord, I am weak, very despicable in the eyes of men, how shall I appear before them? I can truly say, that it was the word of the Lord that ran through me, Be not afraid, for though thou art weak, yet I am strong, and I will make thee as a trumpet in my hand, which shall give a certain sound. Blessed be the Lord, who hath fulfilled his promise not only to my comfort, but to the satisfaction of others, who have not gone under the name of Quakers, and blessed be his name for it, for it is the Lord’s doings and not my own, and he shall have the praise of it. It belongeth not to man or woman, for we are but instruments in the hand of the Lord, and of ourselves can do nothing that is good: farewell.’

N. B.—I presume the foregoing expressions of this Friend, in her illness, were committed to writing, owned by her, and her name put to them before her departure.

She died at the house of William Young, of Droinfeld, in Derbyshire, of a consumption, in the year 1702, aged about thirty years, and was buried in Friends’ burying-ground there.

Doctor HEATHCOT’S testimony, concerning JENNET STOW, who was her physician, and attended her in her illness.

‘When first I beheld that holy woman who left this legacy behind her, I thought I never saw so heavenly an image. Her eyes seemed full of concern, but not for this world. But what way soever her outward eyes looked, I still thought that the eye of her mind was toward the door, where her beloved was wont to come in. And truly I have some reason to believe, that he seldom or never knocked in the days that I knew her, but she was ready to let him in without making

many excuses, and he that made her heart clean, delighted often to visit her. The first time I cast my eye upon her was in a meeting, and though she spoke no words in that meeting, yet the very sight of her preached aloud to me. I thought it a good meeting, that I met with her; her look was humble, serious, steady, full of watchfulness, love and earnest longings, and wrestling in the depth of patience for her Beloved, whose blessed presence, and living enjoyment she often wanted, though favoured with it more than others, as far as I could judge.

‘She lived in my house some months, and I thought myself highly favoured of the Lord, that he was pleased to order it so. The more I knew of her, the more I loved her, and the more I loved her, the better I was pleased, for I found it never did me any harm, being a love not of my own, but of the Lord’s begetting, for whose sake alone we loved one another. In meetings she was valiant to fetch water for others. Her dwelling was deep, and the water she brought up was living to all whose senses were lively. The sound of her voice was beyond all the music I ever heard, and the least sound that dropped from her in a meeting, with words, or if only a sigh or sound of any sort, I thought it always brought my mind nearer to the Lord, from whence everything of hers had its sweetness. When she had not the immediate sense of this power, she was less than others, having little or no life but it, and being as dead to everything else, very despicable, to those whose life and delight are in this world, unacquainted with this secret life hid with Christ in God.

‘A true disciple she was, denied herself, took up and carried her daily cross, and followed him who hath bid us all do so, if we will be his disciples. She hated sin, pitied sinners, and had a mantle of love to cast over the least that belonged to or looked towards her Master’s family. I am loth to say she was pure gold, yet never saw anything more like it; for being oft put into the fire, she was more refined. Her life

grew stronger as her body decayed, that life which death hath no power over. Though her pains were great and long, so was her patience and her strength to bear wonderful, as well it might be, being in and from the Almighty. I am not sorry that she is gone, nor that I am left; but may my life and latter end be like hers, then I know, in life or death, happy shall I be, and the same happiness I desire for all mankind.

‘GILBERT HEATHCOT, M. D.’

ABRAHAM ANTHONY, of Rhode Island, in America, and companion to William Wilkinson, of New England, in a visit to Friends in this nation, was visited with sickness at the house of Roger Dickenson, of Whitby, in Yorkshire. His patience and quietness, in the time of his greatest affliction of body, was admirable, with a free resignation to the will of God, saying, ‘If I may live, I am willing; but if I must die, the will of the Lord be done:’ often praising God, and many times expressed his great satisfaction that it had pleased the Lord to cast his lot among friends in that place. The day before he died, several Friends standing about him, he said, ‘Friends, stand fast in the Lord, and bear a faithful testimony for God in your day, and stand fast in the truth. What signifies this world, or the riches of it? They are not to be valued, for the love of the Lord is above all. Be weighty in your spirits, and watchful and fervent in that great duty of prayer when you approach before the Almighty Jehovah. It is a dreadful thing to appear before the Lord unprepared, for the Lord will be terrible to the wicked. Israel is to dwell alone, and not to be numbered among the nations. And you elders, be ye faithful. I am raised up beyond my expectation to exhort you elders to faithfulness, though but young to many of you, and the least in mine own eyes, yet strong in the Lord my God. Friends, I did not

leave my own country in my own will, or in my own strength, or in my own time.' Then he said, 'O Lord, I love thee more than wine : ' and lifting up his hands, he said, 'O! the joys of heaven, glory to the Father, and the Son, as it was in the beginning, so be it world without end. Amen, amen, amen.'

Several other good expressions he uttered during the time of his sickness, which are not here inserted, but were much comfort and satisfaction to those who were often with him, and a sealed evidence on their spirits that he is gone to rest with the righteous, in that kingdom of peace which God has prepared for all them that love our Lord Jesus Christ, where the spirits of the just made perfect do sing praises, hallelujahs, and hosannas to him that lives on high, who is God over all, worthy of all glory, honour, and praise, for ever. Amen.

He was taken ill the second day of the First month, 1713, and departed this life in peace with the Lord on the 13th, about four in the morning, and was buried in Friends' burying ground at Whitby, on the 14th, about four in the afternoon, being the First-day of the week; aged about thirty-one years.

DOROTHY TRAPNELL was born in Topsham, in Devonshire, the 24th of the Sixth month, 1630, and with her mother Anne Morris, was one of the first convinced of the blessed truth in that country, about the year 1654. Her mother was concerned to bear testimony against the hireling priest in the public worship-house; and gave up her own house for Friends to meet in during her life, and ordered it to be continued after her decease.

She was a religious woman, of good repute amongst Friends and others, being patient and merciful to people in distress, which caused the loss of her to be lamented by those who knew her. She would be often speaking of her death, and

made her will many years before her departure, frequently saying she was not afraid to die; and though she grew ancient, yet still retained her understanding. She often advised those who were with her to fear God and love the truth, telling them with tears, how freely she could have laid down her life for truth's sake at her first convincement. Some time before her decease, she said to her grandson, Peter Williams, that she thought she should see him no more, charging him to love and take care of his mother. Some hours before her death, which she earnestly desired, she said she was dying, and took her solemn leave of her relations, friends, and neighbours who were present, kissing divers of them, and praying God to bless them, and theirs.

Then she called for her daughter Williams, and asked if she had left her. Her daughter came to her, and said she had not left her; and she, holding her by the hand, earnestly desired the Lord to bless her and hers, and added, 'I should have been glad to see thy children:' but they living some miles from her, she expired before they came. She finished her course and testimony, and laid down the body like a lamb, without sigh or groan, the 14th day of the Twelfth month, 1715, aged eighty-five years and almost six months, and was buried the 19th in Friends' burying-ground at Topsham, and was the first laid in that ground. She died much lamented, being a true Christian, a good friend, an affectionate mother and grandmother, and a good neighbour; leaving a good reputation behind her, whose memory cannot be forgotten by those who were near and dear to her, and she to them. Such was the respect shown to her memory by other people not of our profession, as well as from Friends, that it was thought some thousands were at her funeral, even more than the meeting-house and burying-ground, though large, could contain; many, not under our name, coming from the country without any invitation.

JOHN WILLIAMS, son-in-law to the forementioned Dorothy Trapnell, was born in Topsham the 14th day of the First month, 1658, and brought up in the way of the church of England. When he was upwards of twenty years of age, he married the daughter of the said Dorothy Trapnell, then also in the way of the church of England, where they continued until about the year 1687, when they were both invited to a meeting where our dear and worthy friend James Dickinson was. Some time after he joined in profession with the people called Quakers, with whom he continued to his end. Being taken ill about the beginning of the Eighth month, 1717, when going up stairs, he said to the maid-servant, that he thought he should never more come down. About two days after he said to his wife, that it had been in his mind almost all the day before, to make his will, and being taken ill in his head, he did not know whether his memory might continue. On which his wife said to him, that he used to be low-spirited when sick; he answered that he must do it; that was, to make his will. Some hours after, he spoke to his nurse, and a kinswoman who came to visit him, to the same effect, saying, that his wife was not willing. Whereon his kinswoman said, she would send a person to do it. When it was done and signed, he said to his son Peter, 'This is my mind, and if you love your mother, and be dutiful to her, you may reap the benefit of it.'

He grew worse and worse, whatever means were used, often speaking of his death, and saying he had rather die than live, except it were to honour the Lord. After which he lay about eight hours speechless, with many other symptoms of immediate death, but recovering out of that state, he spoke at first like a child, and desired to see his wife and children once more, which he expressed again on their coming to him; and desiring his wife to kiss him, he said, 'Farewell in the Lord.' She answering, said, 'In the Lord Jesus we shall fare well.' To which he added, 'Farewell in

the Lord Jesus. Do not stay by me to discompose my mind.' He called his little grandson, and holding him by the hand, said, 'Sammy, I desire thou mayest be a good man and fear God, and then God will bless thee.' An ancient friend coming to visit him, he told him, that he had that night fought, as it were, with beasts at Ephesus. The friend said, he hoped he overcame; to which he cheerfully answered, 'Yes, yes, there is strength enough in the Lord to overcome all.' He continued growing weaker and weaker, and on the 27th day of the Ninth month, 1717, he departed this life, aged about fifty-eight years and nine months.

N. B.—Some time after his decease our afore-mentioned friend, James Dickinson, coming in truth's service into the west, came to visit his widow, and looking on her, said, he remembered when she and her husband came into the meeting of friends in their finery, about thirty years before, he had said to old John Colsworthy and wife, that the couple who came into the meeting would come to us.

JOSEPH WHALLEY was the son of Joseph Whalley, and Hannah his wife, of Southfield in Lancashire. About three or four months before this young man died, being under some affliction of body, he often desired his mother to keep him company, saying, 'Come, mother, keep me company, and let us wait a little together.' She at one time asked him, what he thought of himself as to his inward condition. After a little pause, he answered and said, 'I fear I have not been so careful at times as I ought to have been. When I have had good meetings, and opportunities of profit, I have been too apt to grow into forgetfulness again, by joining with some of my companions in laughter and jesting. But I hope if it please God to restore me to my former health again, and lengthen out my day a little longer, I shall be more careful for the future, for I believe that it is

his will and pleasure thus to afflict me for my good, that I may remember my ways. I believe, if I had answered the end of my creation, I should have been a plant to have glorified God in my day, and I hope that I may in some measure answer it one way or other, before he takes me out of the world.'

On the 21st day of the Fourth month, he began to bleed at the nose, and all the means used to stop it, by men of skill, proved ineffectual. In about three days after the time it began, finding himself pretty far spent, and seeing some of his friends and near relations, and particularly his mother, in a great concern for him, he expressed himself after this manner. 'I desire you to be easy: mother, I desire thee to be easy and not to weep, for I hope it will be well with me.' Then turning himself to the young people present, he said, 'You see that I am a dying man. I desire you may take warning by me to remember your latter end, seeing you know not how soon it may be your turn to be in this condition.' Then taking his brother by the hand, said, 'I desire thee to be a good boy, and be not stubborn, but be guided by thy mother, and then it will be well for thee when thou comest to a dying hour, which I am drawing towards, for thou must come to me, if thou be a good lad, but I must not return to thee; and this I leave with thee as a charge, for I desire thy welfare as for my own soul.'

Then he wanted to see his cousin, William Fielden, and showed a concern to speak to him by way of advice and warning. But he not being in sight, he signified, that though he should warn, and his warning be neglected, yet he should be clear, and their blood would be upon their own heads; referring to Ezekiel the prophet; 'And,' said he, as for our friend John Eeroyd, if I die I would have him be easy, for I am satisfied he hath done his endeavour.' He also signified that he believed there had been endeavours used sufficient, if the Lord saw meet to restore him to health again. 'But,' said he, 'when the Lord calls, who can withstand?'

His father asked him whether he was easy as to himself, and could be free to die and leave them. He answered, 'I am easy in my mind, and have no disturbance, which is to me a sign that an inheritance is provided for me.' A neighbour being present, replied, 'It is so.' His father asking further, whether he had any thing upon his mind to say to him; 'I have nothing,' said he, 'in commission, but that thou walkest answerable to the light which God has given thee. Remember my love to Friends,' said he, 'for my love is to all;' and in particular he desired his respects might be given to Thomas Anderson, and requested that those present might stay with him, until it might please the Lord to call him, 'That,' said he, 'they may see the end; for I hope I shall be no bad example.'

Then he desired to see some relations, and two public Friends belonging to the meeting, who being sent for, one came, viz., James Topper, and when he saw him, he said, 'Thou hast done well to come to see me;' the Friend answered, 'I am sorry to see thee thus;' but he replied, 'I hope thou needest not be sorry in one sense.' The other Friend, viz., Charles Harrison, being absent at a burial, came not till near his end, and prayed by him. A little before his departure, he desired that all the young people of the neighbourhood, and his relations, especially the youth, might be invited to his burial; 'For,' said he, 'may be it may prove an inducement to them, through me, to remember their latter end.' A little before he finished his race, a friend who sat near him thought she heard him, with a low voice, say, 'Praises, praises;' which were the last words he spoke, and in a little time after he departed this life as if he had fallen asleep, and it is to be hoped, in peace with the Lord, the 25th day of the Fourth month, 1724, in the twentieth year of his age.

JOHN HAYDOCK. — I believe the faithful labours and services of that eminent servant of the church, and ancient and living minister of Jesus Christ, JOHN HAYDOCK, are yet within the memory of many now living, who cannot forget that faithful labour of love in the work of the gospel in which he was very diligent, he travelling much in divers parts of the world, with whose service in the ministry the church was often edified and comforted for about fifty years. It may be truly said of him, he was an instrument in the Lord's hand, gifted by him for watering his heritage, and was very instrumental to help those who were under conviction, and laboured under great exercise of mind, who were laid hold on, and reached to, by the visitation of the love of God, and had the opportunity of sitting under his lively testimonies, which were both teaching and baptizing. Such indeed were thereby often greatly encouraged, refreshed, and comforted, and stirred up in their minds, so as still to look forward and trust in God who had so graciously visited them, being witnesses that his ministry tended to the building up in the most holy faith in our Lord and Saviour Jesus Christ, which gives victory over sin.

His great humility, and pious and godly walking, adorned the doctrine of the gospel of Christ, so that by his example he recommended that which he was called to preach in the power and demonstration of the spirit, and showed forth the good effects of true religion, which he laboured faithfully for many years to promote amongst mankind. Finding nothing in the foregoing parts of the Dying Sayings of Friends, concerning him, nor anything made public of his labours and travels in the work of the gospel, and concluding that there are yet remaining some who are as seals of his ministry, for the reviving of the memory of the just, as he deserves to be accounted, I have inserted the testimony of Hardshaw Monthly meeting concerning him, in which place he was many years a serviceable member, which is as follows.

J. B.

A short Testimony concerning our dear and ancient friend
JOHN HAYDOCK.

‘We could not stand acquitted before God or men, to have buried the corpse of this our worthy friend with a few short sighs, and so let his name go with him to the grave. We have raised no monument over his sepulchre, but there is one due to his worth. His life was of sweet savour, seasoned with the salt of the covenant, and ought not to go under foot. He was born of reputable parents in the parish of Standish, in Lancashire, in the Twelfth month, 1640, by whom he was strictly educated in their religion, whose principles he held till about the year 1667, when it pleased the Lord to visit him with his glorious day-spring from on high, whereby his understanding became enlarged, and his heart opened, to believe and receive the truth as it is in Jesus. And for his testimony to it he was, in a few months after, committed prisoner to Lancaster jail, where he patiently suffered imprisonment about four months, before he was released.

‘A year after his commitment, he was called into the ministry of the gospel, in which service, being endowed with the spirit of wisdom and power, he was eminently laborious and useful. He travelled much on truth’s account, not only in England and Scotland, but several times visited the nation of Ireland. He also went over to America, and visited most of the provinces and islands there; from all which places we have had good accounts of his service, and there were many convinced who became seals of his ministry. His doctrine was sweet and heavenly, relishing of the Fountain whence it came; often deep in the mystery not to be comprehended by the world, but seemed rather matter for the children of light and circumcision, from whom the veil of the covering is taken away. He was, from its beginning, a member of this our meeting of discipline, and through the blessing of God very helpful to us to establish good order, both by example and precept; for God had given him a profound judgment. He was a man who suffered much persecution for righteous-

ness sake, both of tongues and hands, and went through bad reports as well as good; was rendered as a deceiver, and yet true. Because he would not swear, he suffered the loss of much of his worldly substance, and was often imprisoned; all which he bore with invincible patience, till in death itself he became victor, and is gone to his prepared mansion, where the wicked cease from troubling, and the rest is made perfect. He died in Lancaster jail, for his testimony to the truth, upon the 19th day of the Tenth month, after a week's sickness, and was carried thence to his own house at Coppul, and was buried in Friends' burying-ground in Langtree, the 22d of the same month, 1719, aged about seventy-nine years, and a minister about fifty years.

WILLIAM AND BLESSING FENNEL.—Some account, by way of testimony, from the men and women's meeting in Youghall, in Ireland, concerning our dear friends deceased, WILLIAM FENNEL, and BLESSING his wife. The said William was eldest son to John Fennel and Mary his wife, of Killcomonbeg, in the county of Tipperary, who were early convinced of the blessed truth, as professed by us, the people called Quakers, and were serviceable in their time and place.

The said Blessing was the eldest daughter of Robert Sandham and Deborah his wife, in Youghall, of whose pious lives and deaths some account is given in the *Dying Sayings of Friends*, already published.

They, the said William and Blessing, by the account we have had and what we knew of them, were not only educated in the profession of truth, but in their minority were sober and religiously inclined, and dutiful to their parents, and as they grew in years, by and through the Lord's grace and good spirit, grew in sobriety and virtue; their lives and conversations adorned their profession. They took each other

in marriage in the year 1688, and settled in Youghall, where they became serviceable in divers respects, through the Lord's goodness and preserving power. They were concerned according to the ability received in their place and station, to maintain truth's testimony in the several branches thereof, and were diligent attenders of meetings for the worship of God, also those for good order and discipline in the church both at home and abroad, as province and half-year's meetings, whilst they had ability of body.

They were as lights in that place, whose house and hearts were open to entertain strangers and their friends cheerfully. They lived in great love and unity together, and trained up their children not only in plainness of speech and apparel, but also in the nurture and admonition of the Lord, and walked as good examples before them and others in godliness and honesty, being just in their dealings, and careful and punctual to keep their word and promises, keeping in moderation and temperance, loving and kind to friends and neighbours, and affectionate to parents, and charitable to the poor, doing good to all, but more especially to the household of faith, according to their ability.

The said William, in the time of his last illness, spoke many sensible expressions, saying there lay nothing in his way that he knew of, and desired to be dissolved and taken out of that frail tabernacle of clay. He continued in a sweet, sensible, and resigned frame of mind, often praying to the Lord to bless his children, and to be a comfort to his dear wife; and one day said to her, 'My dear, the Lord hath been very good to me from my childhood to this day many ways, and in particular, in blessing me with a tender, loving, and faithful wife, and dutiful children;' and that the Lord's goodness continued to him in that last sickness; with other expressions that were affecting to those present. He departed this life the 13th day of the Seventh month, 1724, aged seventy-three years.

A few weeks after his death, the said Blessing, his widow,

in answer to a letter of a particular friend, T. W., of Cork, gave the following account concerning her said husband, in these words, viz.: ‘Although I fully believe the Lord hath taken my most dear and tender husband to himself, yet his removal is my exceeding great loss, he being a faithful fellow-traveller with me in our spiritual journey Zion-ward. He was not a man that would speak so much as some others, but was sincere-hearted to God, and tender of the honour of his truth, bearing burdens often for peace-sake in this meeting, labouring to preserve unity, and keep down a dividing spirit. If I may be allowed, that best knew him the last half of his years, to give his character in a few words — He was a faithful man, fearing God, and hating covetousness, doing nothing through strife and vain glory, but in lowliness of mind, esteeming others better than himself.’

The said Blessing lived about ten years after the death of her husband, and continued a servicable woman in her place, being a mother in our Israel, a teacher of good things, her words being seasoned with grace, often telling her children the Lord’s merciful and tender dealings, and preservations to her and hers all her life long. Some years before she died, she appeared in a public testimony in this meeting, telling what God had done for her soul, in a lively manner; and had a zealous concern to stir up friends to watchfulness and circumspection in their conversations, and to do nothing against the truth, but for it.

She was under much weakness and infirmity of body for some time before her last sickness, yet preserved in a sweet, resigned, and tender frame of spirit to the last, and often gave good advice to her children, telling them of God’s goodness to her soul. Her last illness was short, and being weak before, did not say much to her children or those about her at that time, save that to her eldest daughter and her husband, the day before she died, she said she was glad to see them once more, and desired the Lord might bless and preserve them in his truth. Being weak, she could not say

much, but desired her children might live in the fear of God, and mind the advice she had often given them. She departed this life the 4th day of the Third month, 1735, in the seventy-fourth year of her age, and we doubt not but she is entered into that rest God hath prepared for all who love and fear him. Given forth by order and on behalf of our said meeting, the 8th day of the Twelfth month, 1735.

THOMAS WIGHT, of Cork, in Ireland, was taken ill the 13th day of the Ninth month, 1724, with a cold and a stitch, which continued, though not violent, about three weeks, part of which time he seemed to amend so as to get down stairs, and settle his outward affairs. After which, finding himself growing weaker gradually, he took to his chamber, and on the day whereon the men's meeting was held, though very weak, he looked into the meeting-books, and in a solid manner spoke to his son Joshua, saying, 'There will want some Friend to write, or be clerk for Friends about truth's affairs. There are such and such that are qualified, it is too much for one. Indeed, I have written a great deal in my time, and I have thought many times, if I had not been divinely supported and borne up under it, I should have fainted long ago. When I began first I was but feeble, but the concern grew upon me, and I took it with alacrity. I own it took up my mind and thoughts so, that I was as a stranger to the world and outward business,' &c.

To his grandson, T. G., who came to take his leave of him, being about to go over to London, he gave good advice and counsel, particularly to regard truth, and admonished him to beware of hurtful conversation, to keep out of superfluity and the vain fashions of the world, and not to strike hands or join with such as took an undue liberty in divers respects; adding, 'Shun not the cross, but love it, and be not ashamed of it;' with more to the same effect. Divers

friends came to visit him, to whom he showed much cheerfulness, and expressed his resignation to the will of God. The latter end of the month, being the Province meeting, he apparently grew weaker, and divers friends out of the country, and also of the city, came to visit him, to whom he expressed, in great tenderness of spirit, the goodness of God to him under his bodily weakness, and that it was well for him he had not at that time the work of salvation to do, but that he had the evidences of its being sealed to him.

Afterwards he sent for his grandchildren, to whom, in great brokenness, he gave tender advice and counsel, to fear the Lord and be dutiful to their parents, and in much plainness cautioned them to beware of the vain fashions and hurtful conversation of the world; and expressed with sorrow and mourning, that there was too much height and grandeur got into, and lived in, in many Friends' families. When he had spoken and cleared his mind to his children and grandchildren, he took leave of them, and desired to be kept quiet and still, and so lay for some time, as if he were near expiring, but he revived. And understanding that divers Friends were still in town, and not gone home from the Province meeting, he said, 'I have continued longer than I expected, and I believe they have staid longer in town on my account.' He desired some of them, particularly named, might be told that he would willingly have one opportunity more with them; who, being acquainted with it, readily came, the 4th day of the Tenth month, and had a seasonable time with him, first in a solid and silent waiting upon the Lord together by his bedside, and afterwards in some serious conversation, and concluded in prayer and supplication, to their mutual comfort and satisfaction. After which, he said, 'Friends, we read that Jacob said, the Lord was in this place, and I knew it not; but we can say, the Lord is here, and we know it, or are sensible of it, glory to his name for ever.' Growing gradually weaker, he lay in a sweet, tender frame of mind, and so continued to the 9th of the Tenth

month, 1724, on which day he died, in the eighty-fourth year of his age.

“Mark the perfect man, and behold the upright, for the end of that man is peace.”

HANNAH PHILIPS, late wife of John Philips, of the city of Limerick and province of Munster, in Ireland, was a woman of an exemplary life and innocent conversation, of few words, and a retired mind, having a due regard to the gift of God in her own heart, whereby she became a prepared vessel for the Lord's use. For some time before her death, the Lord was pleased to concern her in bearing a testimony for his name and truth in public meetings, to the comfort and edification of Friends. Being often visited by them in the time of her illness, though brought very low and weak of body, she was strong in the Lord, and frequent in prayer and supplication to him. She also uttered several pious and affecting expressions, saying at one time, ‘I am very weak in body, but life is here;’ which was manifestly felt to the bowing of the hearts of many present. At another time, some friends being in the chamber waiting upon the Lord, she said, ‘The Lord is good to Israel, but more especially to the upright in heart. I have laboured that my heart might be so before him.’ And so went on in great sweetness, praising the Lord for his goodness towards her, which was largely manifested at that time.

About a day or two before she died, several friends being present, she said, ‘My dear friends, my love is with you, but I cannot now say much, by reason of weakness; but I desire the Lord may be with you, and prepare you for such a time as this.’ She was also tenderly concerned in prayer for her family and offspring; and so continued in much sweetness of spirit to the very last, departing in great peace, and full assurance of eternal rest, the 14th day of the Eleventh month,

1724, and was buried in Friends' burying-ground, the 17th of the same, aged about forty-four years, and a minister nearly two years.

GEORGE CHALKLEY, the elder, was born of religious parents at Kempton, near Hitchin, in Hertfordshire. His father's name was Thomas Chalkley, by trade a meal-man. They were by profession of the Church of England, and zealous in their way. They had four sons and three daughters; he, being the third son, was convinced very young, at a meeting by the Chase Side, near Winchmore-hill, through the powerful ministry of William Brend, an eminent instrument in the Lord's hand in that day, who, as he sometimes publicly declared, was opened in the words of the preacher, Eccles. xi. 9, "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes; but know that for all these things God will bring thee into judgment." Upon this subject the Friend spoke so home to his state and condition, that he was convinced, and two others of his companions reached, with whom he was walking in the fields, having religious conversation together, being providentially directed to the meeting by observing some Friends going, whom they followed thither. One of his two companions was Samuel Hodges, who lived and died a faithful Friend, at whose house in succeeding time a meeting was settled, and is there continued, viz., at Mims, to this day.

George was the first of the family who received the truth, after which his father and mother were convinced, and the rest of his brothers and sisters, who lived and died honest Friends, except the eldest, who was a sober man, and continued of the persuasion of the Church of England, and died young. It was not long after their convincement, when he and his two companions aforesaid met with a trial of their

faith and patience; for, being taken at a meeting together, they were all three committed to New-prison in Whitechapel, where having continued prisoners some time, the magistrates observing their Christian courage and innocency, and being touched with tenderness toward them, considering their youth, discharged them.

About the twenty-fifth year of his age he married Rebecca Harding, the widow of Nathaniel Harding, a friend who died under the sentence of banishment. He met with great disappointments in his early days, but through the Lord's goodness was preserved through, and over them all. He was, though low in the world, an eminent example of patience and resignation; and industriously laboured with his hands for the support of his family and conscientious discharge of all his engagements, so that it may be justly said of him, that he was careful to owe to no man anything but love. He was very exemplary in keeping constant to meetings, though in times of hot persecution. For when friends were persecuted on account of keeping up their religious meetings, about the year 1680 to 1684, he constantly attended meetings, and never missed, as far as can be remembered, on the First-days, unless hindered by sickness. Though he was sometimes concerned to speak a few words by way of exhortation to friends, when they were kept out of their meeting-houses in the streets, to stand faithful to the truth, and to testify of the solid comfort and satisfaction that those who truly waited on the Lord enjoyed, notwithstanding their deep sufferings; yet it pleased the Lord by his good providence so to preserve him, that he did not suffer imprisonment, though the informers were busy, in that time of persecution.

When he was about sixty years of age, he had a concern on his mind to visit friends and meetings in the north of England, and other parts of the nation; and in the seventy-fifth year of his age travelled to Chester, and from thence went over into Ireland, in company with James Bates, a

friend of the ministry from Virginia, in the service of truth : in all which places he had good service and satisfaction, and was well received of friends. In his old age he was attended with very great exercises and weakness by lameness ; yet his activity was remarkable, for he would so far exert his strength, as often to reach as far as Devonshire-house, and Bull and Mouth meetings, and sometimes to the workhouse meeting, from Southwark, where he lived ; but his weakness increasing, and he was taken with a violent pain in his side, which when his cough took him, with which he was often troubled, was very great. His illness after increased to that degree that it brought him very low.

He continued all the time of his illness in a patient and resigned frame. On First-day in the afternoon he took to his bed, and that evening being the 6th day of the First month, after the meeting at Horslydown, the day before his death, several friends came to visit him, who finding him very weak, after a little stay, went to take their leave of him. He desired them to sit down, and after some time of silence, he broke forth in an intelligible and lively manner to this effect : ‘ We have no continuing city here, but seek one to come which hath foundations, whose builder and maker is God. Friends, may we all labour to be prepared for our last and great change, that when this earthly tabernacle shall be dissolved, we may have a habitation with the Lord, a building not made with hands, eternal in the heavens. And that it may be thus, the Lord hath showed thee, O man, what is good, to do justly, love mercy, and walk humbly with thy God. I do not expect but this will be the last night I shall have in this world, and desire it may be remembered as the words of a dying man ; that we may labour to be clothed upon with our house that is from heaven ; so that when that hour comes, we may have nothing to do but die.’

About one or two in the morning the Second-day following, he began to change, and desired to see his son George, who with his son-in-law Samuel Thornton coming to see him,

found him very low; and he expecting his end quickly to approach, said he was waiting for his change. They sitting by his bed-side with the nurse, his housekeeper and man, about the fourth hour in the morning, he prayed fervently after this manner: "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation, which thou hast prepared before the face of all people, a light to lighten the Gentiles, and the glory of thy people Israel." 'And now, Lord, be with thy people and servants, and preserve my near and dear relations and acquaintance, and keep them from the snares and temptations of the enemy, in thy truth, that they may fear thy great name.' After a little time of silence, he desired his son George to remember his dear love in Christ Jesus to his dear brother, and all friends; 'My old friends,' said he, 'and acquaintance.'

About the eleventh hour in the morning, he inquired how the tide was, which nobody then present could exactly tell. Some time after he asked again; his man then went out to see, and told him it would be high water about three in the afternoon. He then lay still a while as if considering, and spoke cheerfully out aloud, so that all in the room might hear, 'I shall go off about five.' His man asked him, 'Master, how dost know?' to which he answered, 'Know; I do not know, but I believe it.' The apothecary coming to see him, ordered him a comfortable drink, which he drank willingly, and then said, 'I do not think to drink any more in this world, but I hope I shall drink plentifully of the river of life.' Then drawing on near his end, having ordered a cord to be fastened, by which he raised himself up as long as he had any strength left in his hands; and when his hands failed him, and his shoulders and head, with which he at last raised himself, he spoke very low, and faltered, yet so as he could be understood, 'Now I am going.' And about an hour after, lying all that while still, without either sigh, groan or sob, departed this life as in a slumber, in sweet peace, just as the clock went five, as he had foretold; who as

he lived, so he died like a lamb; on the 7th day of the First month, 1725, in the eighty-fourth year of his age, leaving the succeeding generation a good example.

On the Sixth-day following, being the 11th day of the same month, the time appointed for his funeral, his body was accompanied by his relations, who were many, from his own house, to Friends' meeting-house at Horslydown, where was a very large company of friends and neighbours, amongst whom he was well beloved, and several living testimonies were borne to the innocent and exemplary life and honest zeal of this our deceased friend. His corpse was accompanied from thence to the grave at Friends' burial-ground in Bermondsey, Southwark, and there interred with a farther testimony to his exemplary life and conversation, and services for that holy truth he made profession of.

THOMAS BUSBEY, of Banbury, in Oxfordshire, was one whom the Lord endued with the knowledge of the truth in his youthful days, to which, through the operation of his holy spirit, he was made willing to give up in faithful obedience. In the time of his last illness, through the renewed visitations and fresh influences of divine love, he dropped many precious and comfortable expressions.

In a short time his distemper increased so upon him as to confine him to the house. On a First-day some Friends came to visit him, and sitting together in a weighty frame of mind, he said, 'If it please the Lord to take me away by this illness, I am not afraid to die, blessed be the name of the Lord my God, whom I have loved and served from my young years, and now in this low condition he has not forsaken me. All glory and honour be given to him, and the dear Lamb that sits with him on the throne, world without end. Though I have near and dear things to leave behind me, as wife and children, to whom I would have been as a shepherd a little

longer, if the Lord had seen meet, but his will be done. I shall leave and commit them to him, who hath been as a tender father to me from the time that he first visited my soul unto this day: oh! what shall I say of his goodness and matchless love.'

At another time, to a friend that came to visit him, after having spoken a great deal of the love and goodness of the Lord to him in the time of his youth, in turning his feet from the paths of vanity into the narrow way that leads to eternal rest, he said, 'Oh! that our young friends, who are growing up, would come to seek the Lord in their early years. He would be assuredly found of them; my soul is a witness of what I now speak. When I was but a lad, I had secret desires after him, insomuch that I thought I could be content to mourn out my days in a cave of the earth, so that I might have an assurance of a dwelling with him, when time here should be no more. So strong were the desires that the Lord had raised in me, that nothing short of this would satisfy, which caused me many times, I might say years, to go mourning and seeking the Lord, till at length he was pleased to appear by his inspeaking word in the secret of my heart, saying, Thou art mine, wait thou on me and I will protect thee. Oh! how has he made good his promise; yea, he has done more for me, both inwardly and outwardly, than at any time ever entered my heart to desire or expect; the which causes adoration and praises to ascend from me, who am but as a worm before him.'

At another time, he being as it were overcome by the love of God, and in a tender frame of mind, said, 'One [taste] of my Father's love is better than all the doctor's cordials. Oh! it is this that supports my drooping spirits. I thank thee, O Father, that thou hast not forgotten me in this low condition.' One time speaking to some young friends that came to see him, some of his expressions were these: 'Keep in the narrow way spoken of by our Saviour, Christ, in whatsoever company you may be. Keep to an inward exercise

of mind, and to the teaching of the Holy Spirit in yourselves, that you may be thereby prepared, and ready for whatsoever work and service the Lord may be pleased to call you to; for he worketh in whom he pleaseth, and how he pleaseth. Time will fail, and strength will fail; therefore improve your time, and prepare yourselves while ye have time. My dear friends, my love is to you, and remember my love to friends, for I shall depart hence ere it be long. Blessed be the Lord, I am strengthened in spirit beyond what I expected.' Some Friends of Ireland, in their journey to the yearly meeting at London, gave him a visit, and the Lord was pleased to favour them, a little before they took leave of him, with a degree of divine sweetness and harmony upon their spirits, by which they were so reached and tendered, that they declared their great comfort and satisfaction in their visit.

At another time, in sweet composure of mind, speaking to his wife, he said, 'Oh! my dear, what manner of love is this, wherewith the Lord hath loved my soul, that I am, as it were, overcome therewith, so that I am ready to shout aloud for joy, and to go beyond my strength, for I see no end of praising him for his many mercies and visitations of love? Surely it is as a brook by the way, to confirm my faith and hope in him, which is as an anchor sure and steadfast, that all tempests and contrary winds have never been able to shake or overturn, because it was built upon the invincible rock, the rock of ages and foundation of all the righteous. My soul shall sing eternal praises unto it, because I have tasted of the streams that issue therefrom, at this time as well as at many other times. Glory be to God and the Lamb for ever and for evermore.' Speaking of that power whereby the soul is renewed and made alive to God; 'Oh!' said he, 'that we may all keep to it, it is this which will give us the victory over the many things that would draw away our minds from him, and from a faithful dependence upon him. My soul is a witness for the pure God, that if we keep to the power, in that, we are made more than conquerors by him

who hath loved us, and shed his most precious blood for us. Though I am weak, and my outward man decays, yet my faith and hope are renewed in him, so that I know whose I am, and whom I serve, and nothing shall be able to pluck me out of his hands, for it is by this power I have been upheld to this day. Though the archers shot at me, my bow abode in strength, so that with the patriarch I can say, the arms of my hands have been made strong by the hands of the mighty God of Jacob, who has preserved me; endless glory be given to him.'

The 25th day of the Seventh month, 1726, a friend, who lived at some distance came to see him, and asking him how he was, he answered, 'All is well, except the poor body, and that is sorely afflicted, but the Lord has graciously supported me under it, beyond expectation.' After having been a little in silence, he broke forth into prayer, and returned praises to the Lord for his wonderful loving-kindness, in affording him his comforting presence in a time of great exercises, and his strengthening power and supporting arm under such great pains and long and sore afflictions of body, with which he was attended.

The 27th of the aforesaid month, some friends who had tarried all night, in the morning asked him how he was. He answered, 'I was in hopes I was going once to-night;' (for he had had a very ill fit, in which they who were with him thought he was departing.) 'I am very desirous to be released from this great affliction of body I am under, if it please the Lord; but his will be done.' About two hours after, the said friends being about to take their leave of him, he, though very weak, being then near his end, raised himself up in the bed, strengthening him beyond expectation, and in the aboundings of divine goodness supplicated the Lord to this effect, viz., that the Lord would be pleased to strengthen and uphold all the weak, and comfort all the afflicted, whether in body or mind; and that the Lord, according to his heavenly will, and divine wisdom, would raise

up a powerful and living ministry of the young people among friends; and that he would graciously vouchsafe of his favour to his people, to endue the present ministry with a larger demonstration of the spirit, so that nothing might appear among them but the pure streams and current of life; that those who were lately convinced, belonging to Hadon meeting, might be preserved, and attain to an establishment in the truth, and persevere to the end; and that the youth among us in general, might be favoured with a fresh visitation of the love of God, to draw their affections from the pleasures and vain fashions of the world, to an earnest seeking of the Lord, and thereby to a possession and enjoyment in themselves of the power and excellency of truth, which will afford them comfort in a time of trouble and afflictions, and strength under exercises and weakness, and peace in an hour when all the world, and the glory thereof, will stand them in no stead.

Towards his end, being weak in bed, a friend came to visit him, and speaking of the state of things, and the liberty some of the professors of truth took to revile the innocent, he said, 'Dear friend, be not discouraged. Though there is darkness in Egypt, there is light in Goshen; yea, it is such darkness as may be felt. My soul hath travailed under the weight of it many times; and though it is so, and hath been so, the Lord will have regard to his own seed. He knows who they are, and where they are. I could say a great deal, but am much spent, having had a large morning sacrifice with some of my friends that are gone away to-day. Oh! glory to God! Do not distrust his goodness, he never fails those who have a true dependence upon him; my soul is a living witness of it.' And farther said, 'Although I have been under so long and sore affliction of body, yet the enemy has never been suffered to tempt me to despair, or doubt of my future happiness.'

He left it as a charge with his family, that nothing of mourning apparel, or anything that had the least appearance

thereof, might be worn on the account of him after his decease. Many more excellent sayings which he delivered, worthy of memorial, might have been here inserted for the benefit and encouragement of others, to follow the ways of piety and virtue, had it been possible to retain them exactly in mind. He departed this life the 13th day of the Eighth month, 1726, aged about sixty years, and was buried in Friends' burying-ground at Eadon, in Northamptonshire, the 19th of the same month; and his funeral was attended by a large company of friends and neighbours.

JOSHUA BROOK, son of Richard Brook, and Martha, his wife, of Raw, near Huddersfield, in Yorkshire, was born the 17th day of the Twelfth month, 1701, and educated in the way of truth, as professed by the people called Quakers. He was inclinable to learning from his childhood, and as he grew to riper years, he pursued it with more diligence. When others, equal with him in age, were spending their time in vanity and play, he would often be writing, or reading the Holy Scriptures, and some other books, in which he much delighted; which was a means of preserving him from the many foolish and hurtful vanities youth are too much inclined to.

But afterwards, falling into the company of some who pretended to great learning, he was led to be a great admirer of it, so that his mind was too much taken up with it, and diverted from a due regard to that inward principle of light and grace in himself. Afterwards, the manifestation of that divine light shining clearly in his heart, showed him his neglect of minding that inward teacher; and then he came to see he must begin to learn anew, and was brought under great exercise and inward trouble, insomuch that he was scarcely fit for conversation, but very much desired to be alone. The company of those who had been his companions

became unpleasant to him; and continuing in a strict course of life, he was very zealous and diligent in going to meetings, and much retired in them. His care was such, not to neglect that great duty of the public worship of God, that long after his infirmity came upon him, which was lameness, and continued to his end, he would go with his staff and crutch to meetings, though obliged to rest by the way. When his infirmity increased upon him that he was not able to walk, he would ride to meetings as long as he had strength of body to bear it; but growing weak, he was obliged to stay at home, and in process of time to keep his bed, when many lively and heavenly expressions dropped from him.

After a long and sore affliction for about four years with his lameness, which began first on his knee and broke on his leg, and afterwards in his thigh, a dropsy came on, which proved mortal. It began about seven months before his end, and grew gradually until he was very big, and could not lie down in his bed, but sat up in it, not being able to turn himself without assistance for about seven weeks before his departure. And although in the time of his long illness his affliction was great and hard to bear, yet it was much overbalanced by that heavenly love and inward refreshment which he was favoured with. His patient conduct and the many seasonable expressions that dropped from him under this heavy exercise, had great influence, and were very affecting to all ranks of people that came to visit him, which were many. How lively he was in his spirit, and innocent and sweet in his conversation whilst on his death-bed, it is to be hoped will not be forgotten by those that visited him.

He often gave good advice to the youth, saying, 'Though you are young and in the flower of your age, yet think not yourselves secure. You may see a pregnant example in me, who was once of as healthful a constitution as most of you. How soon that overruling hand may bring you into the same condition, ye know not.' Warning them to give all diligence to make their calling and election sure, that when pale

death looked them in the face, they might not be surprised, but being fitly prepared, embrace it with rejoicing.

One First-day morning, before the meeting, which was held at his father's house that day, his brother went to see him, and perceiving him dejected in mind, asked him if he was not under some exercise; 'Yes,' said he, 'The Lord is withdrawn from me, so that I do not feel that comfort and satisfaction as heretofore.' His brother replied to this effect: 'Be not discouraged, the Lord is a merciful God, he may try, but will not leave any that put their trust in him.' After the meeting was over many friends went to his bedside, and divers lively and powerful expressions were uttered by him, with which many were reached, and some young friends, his companions, were tenderly affected. His brother going to him, he said, 'The Lord is come again. I have had a sore day of exercise, with most part of last night, but now the Lord is returned again, for which I bless his holy name.'

Some young friends tarried with him that night, thinking him near his conclusion, having had a sore fit the night before, and his surviving it not being expected, of which he had a return the night following. When he felt it come on he beckoned to each of them, and they coming near, he took them by the hand one by one and kissed them; taking his solemn leave of them. They remained by his bed side expecting his departure; but after some time he recovered out of that fainting fit, and looking up, said with great reverence and sedateness of mind, 'I thought I had been near the port of eternal rest, and would gladly have remained there, but I see my time is prolonged, and for a while I must return again into this troublesome world; but God will deliver me from all my exercises, blessed be his eternal name:' with much more to the same effect. At another time, one of his familiar friends coming to visit him, asked him how he did; he answered in much brokenness of spirit, 'The Lord will in his appointed time cure me of all my maladies, blessed be

his holy name ;' with many more pious expressions to those who visited him.

At another time he said, ' The Lord hath plucked my feet out of the mire and clay, and set them upon a rock. The Lord hath delivered my soul from all unrighteousness ; there is no obstruction in my way. Death is no terror to me ; it is the most pleasant thing that ever mine eyes beheld. I would not, if I might have my health again, remain here.' Sometimes saying, ' I see to the end of mortality, but I cannot come at it yet.'

Henry Jackson, a Friend who had a great respect for him in the time of his health, and often visited him in his sickness, to their comfort and inward refreshment, the last time he came, a few days before his end, prayed by him ; after which he said in much tenderness to this effect, ' My work is almost done ; I am going to the patriarchs, prophets, and apostles, to sing hallelujahs and praises for ever and evermore.' Henry said, as he was coming to visit him, it seemed to him as though the holy angels of God were waiting to receive the word of command to conduct his soul into the mansions of glory, and that he would have wished himself in his condition ; to which he answered, ' It will not be long ere we shall meet again ;' which took such impression on Henry's mind, that soon after he told a friend, he believed it would come to pass, for he thought his days in the world would not be many. And about fourteen weeks after, Henry also finished his course.

His distemper growing more violent, he weakened fast ; but as his outward man decayed, his inward comfort increased, and waiting in patience and resignation to the will of God for the word of command from the great Disposer of all things, in a full assurance of his soul's salvation, saying he should go to his everlasting rest, to sing praises for ever and evermore. He departed this life the 13th day of the Seventh month, 1727, in the twenty-sixth year of his age, and, it is

not to be doubted, is arrived where the wicked cease from troubling, and the weary are at rest.

His funeral was attended by a large number of Friends and sober neighbours; and the aforesaid Henry Jackson being present, bore testimony to the truth, and repeated divers pious expressions which dropped from him on his dying-bed, with which many were much affected.

REBECCA JACOB, wife of Isaac Jacob, of Waterford, in Ireland, daughter of William Penrose and Margaret his wife, of the same city, was from her childhood of a meek and innocent behaviour, and as she advanced in years, witnessed a growth in the blessed truth, often being favoured in religious retirements with the Lord's tendering goodness, whereby she was strengthened in faith to walk humbly before him. She was an affectionate and tender friend, companion, and wife.

It pleased the Lord to visit her with a lingering sickness about two months before her end, in which time she was not known to repine, but with cheerfulness of mind yielded to that affliction and weakness of body, which increasing and her end drawing near, she asked her mother-in-law if she thought her near departing; who replied, she thought she was. Then she desired to wait on the Lord, and, after some time, said, 'I have a good and loving husband, a good mother-in-law, and want for nothing, and never repented my coming into the family. We have what the world can afford, but now the Lord is more to me than all. I have had many good times alone, when no eye saw me;' and soon after said, 'Oh! thou great Preserver of men, thou hast comforted my soul when alone, and preserved me from evil, and now I feel thy good presence near me;' then fervently prayed to the Lord not to forsake her in the needful time, saying, 'Oh! thou holy One, be near me still.'

She remembered her dear love to friends, and those who might enquire after her, and calling for her brothers, tenderly advised them to fear God, and to be dutiful to their parents, and not to grieve them. Then prayed to the Lord for her husband, saying, ‘Oh! thou great Preserver of men, bless and preserve him, I beseech thee, in all his ways, in his goings out, and in his comings in, and in all that he doth, or taketh in hand to do.’ Desiring her mother to keep near her to the last, said to her, ‘The comfort of the Lord is more to me than all the world, and that which grieveth me most, is to part with my dear husband.’ She continued to praise and supplicate the Lord, entreating him to be near her in the needful time, meaning her passage hence, and said she was afraid the Lord would be angry if she praised him not. Then taking her leave of her relations and friends present, was not heard to speak much after; only once said, ‘Oh! thou God of my father! Oh! thou holy One, be near me still.’ Her speech failing from the twelfth hour till half after nine at night, it then pleased God to put a period to her being here, and no doubt He hath taken her into his glorious rest.

She died the 3d day of the Second month, 1728. And the 6th day of the same, her corpse was attended by friends and friendly neighbours to the meeting-house, where several testimonies were borne to the truth, and was afterwards carried to Friends’ burying-ground and decently interred: aged twenty-five years seven weeks, and three days.

FRANCES GRIFFITTS was born at Baltimore, in the county of Cork, in Ireland, in the year 1656. She came to Cork when she was very young, where she was convinced of God’s everlasting truth, about the twenty-fourth year of her age, and as she became obedient to the manifestations and dictates thereof, she grew in grace, and in the saving know-

ledge of it. About the thirty-seventh year of her age she received a gift in the ministry, in great humility, fear, and tenderness, wherein she was all along very exemplary and careful not to appear without the motion of divine life, and a necessity upon her, so that what she delivered was edifying, seasonable, and satisfactory to friends. She travelled in some parts of England and Wales in the service of truth; was a woman of great sincerity, plainness, and self-denial, very exemplary to her children and family, for whom being frequently concerned and engaged at heart, that the Lord would be pleased to reach unto and visit them in mercy and love, she was favoured to see her desire in some degree answered. She was zealously concerned for the promotion of truth and righteousness, and was a sympathizer with the afflicted in body or mind; a frequent visitor of the sick, and industriously concerned for the relief of the poor.

She was taken ill the 4th day of the Seventh month, 1728, and continued so for some days; during which she lay in a sweet composed frame of mind, bearing her sickness with great patience and resignation to the will of God. Some friends who came to see her, at their taking leave, desired she might be restored to us, if it were the Lord's will. She answered, it was time for her to look from the world, and it would be safe for those who were younger than she, to do nothing against the truth, but for the truth, and that would administer peace to them in the end. To a relation and his wife, that asked her how she did, she replied, weak in body, but not in mind, and that she had nothing to do then but to die; adding, 'It is a brave thing to be chaste; chaste in our love to God; to leave nothing to do at such a time as this.' The same person desired she might be restored to us again; she answered, 'There is little likelihood of it. However, be it as the Lord will, I am ready. It is no surprise to me; I have been long preparing for it. The Lord hath helped me to do it;' adding, 'I have not much to say, being weak in body, but this short sentence I leave with you, Do nothing

against the truth, but all that you can for the truth.' And when the aforesaid friends were taking leave of her, she, calling her by her name, said, 'Be faithful to what is manifested to thee. The Lord hath made known his will to thee, and oh! be faithful to it, and thou wilt do well.'

To a friend who lived in the neighbourhood, visiting her, she said there was a short sentence which was much in her mind, and she had recommended it to several, 'To do nothing against, but all that ye can for the truth,' the reward of which will be great peace in the end, and that she now witnessed, which was more to her than all the world; adding, 'You are a pretty knot of Friends in this neighbourhood, and I would have you to be preachers. I do not mean in words or apparel only, but also in life and conversation.' To her daughter, Elizabeth Taylor, and another Friend, who were sitting by her, she said, 'There is a short sentence which has lived in my mind most part of this night, Have salt in yourselves, and be at peace one with another;' with many other sweet and comfortable expressions which were not perfectly remembered, signifying her inward peace and satisfaction.

She lived to a good old age, and was taken away, like a shock of corn fully ripe, the 10th day of the Seventh month, 1728, in the seventy-second year of her age; and, we are satisfied, died in the Lord, and is entered into that rest prepared for the righteous.

JEREMIAH WARING, son of Henry Waring, was born at Hayly, in the parish of Witney, and county of Oxford, in the year 1652. While very young, he had the fear of God so impressed on his heart, that he was led out of many childish vanities and diversions that others, his equals and contemporaries, were in the practice of; and by a sober

conduct gave early indications of being under the operation of that power which prepares for the service of God. As his mind became more and more enlightened by the light of life, he grew dissatisfied with divers ceremonies, customs, and usages of the church of England, into which he had been initiated. Hence he was led, while an apprentice in London, to seek carefully after a people whose doctrines were purely apostolic, and whose lives, like the primitive Christians, were full of piety and good works. After having, with a religious, seeking mind, tried several other professions without finding among them the desired satisfaction, his unwearied and commendable search after truth at length led him to a meeting of the people called Quakers, where the testimonies delivered that day, co-operating with the spirit of God in himself, he embraced their doctrines with joy and gladness of heart, and soon became thoroughly convinced of the blessed truth, which broke in upon his understanding with demonstration and power, and dispelled the many doubts, fears and troubles that had heretofore surrounded his mind.

About two years after this, as we judge, being out of his apprenticeship, he received a dispensation of the gospel to preach to others, and though in the discharge of his duty he twice suffered imprisonment in London with others of the then afflicted people of God, yet he was no ways discouraged thereby, but, as soon as liberty was granted him, continued visiting the meetings there and thereaway, exhorting friends to be faithful to the discoveries of his will which God had made in their souls, and to stand immovable for his name and truth on earth.

About the year 1681, he visited the meetings that were settled near his native place in Oxfordshire, where his testimony was well received, many having been lately convinced in those parts. Among these was Mary, the daughter of Henry Wheeler, of Witney, a modest, discreet, religious young woman, with whom he contracted an honourable intimacy, and at length obtained her in marriage.

They settled first at Croydon, in Surry, and not long after removed to Ensham, in Oxfordshire, and at last, about the year 1685, to Witney, where the Lord was pleased to bless them with many temporal and spiritual blessings, which enabled them to open their hearts and house to entertain friends, and to contribute to the necessities of others in distress. And as he was often engaged abroad in the discharge of his duty to God and the churches round about, the conduct and diligence of his wife in their temporal affairs, rendered his absence very little inconvenient to his family and business. Inspired with the hope of sharing in the reward of his labours, she spared no pains, and grudged nothing she could do, to render the benefit thereof as diffusive as possible, and her endeavours, she used to think, were blessed the more, the more he was given up to the service of truth, in which he was indeed an unwearied labourer, even when old age and infirmity of body might have pleaded his excuse.

He was a minister of the New Testament, and diligently laboured according to the degree of the gift bestowed on him. His ministry was plain and instructive, and according to the measure of it, tended to convince the understandings of the ignorant, to the reformation of those who obeyed not the gospel, and to the confirming the feeble-minded, and the refreshment of the drooping soul.

For the weak and hindermost of the flock he had a tender regard, that they might come forward; and that those meetings might be visited to which no public friend belonged, rather than too many to go to one meeting at the same time. He would often say, he went not out at the invitation of others, except to marriages and burials, but as he found drawings in his own mind, which have at times engaged him to travel much in this nation, but more especially in his own and adjacent counties. He was generally well received, not only for this his labour in the ministry, but also for his cheerful, free, and easy behaviour in the families where his lot was cast.

He was a zealous promoter of brotherly love and unity, and where any difference had arisen in families, would endeavour to reconcile the parties by visiting and treating with them in a manner becoming a minister of the gospel of peace, whose labour of love in this respect was generally well accepted, and doubtless by some to their no small advantage.

His company was sought after by the sick and distressed, to whom he had frequently a word of advice suitable to their state and condition. His service in meetings of discipline was too considerable to be wholly omitted here, or easily forgotten by those who knew it. Being an elder in the church, he was concerned that the flock of God might be fed, and took the oversight thereof; not by constraint, but willingly; not for filthy lucre, but of a ready mind; not as a lord over God's heritage, but as an example to the flock.

About three months before his death, it pleased God to remove hence his dear and loving wife, after they had lived together above forty-six years, of whose virtue it may not be amiss to give the following short account.

She was a kind and faithful wife, frugal and industrious, but not covetous. A mother tenderly affectionate and even-handed, shining in example; a neighbour peaceable, obliging, and beneficent, of good report; and it may be said of her, she was a mother in the church: having brought up children, lodged strangers, relieved the afflicted, and was diligent in good works.

She departed this life in great peace, in unity with friends, and in full assurance of an inheritance with the saints in light, saying on her death-bed, she had done her day's work in the day time. It were easy to enlarge on their virtues, both public and private, but to avoid prolixity, I shall hasten to make some mention of his last illness, which seized him the 14th of the Eleventh month, 1729-30, being the morrow after his return from visiting Stow meeting, and continued about a week, in which time having some intervals of ease,

he spoke many sweet and heavenly sentences to his children, and those that came to see him, among which the following few to his children are remembered.

‘Dear children, when your mother and I came together, it was in the fear of God. We had but little of this world, yet we were content, and he made that little sufficient. Our hearts were always open, and our house too, to receive friends, and we never thought we had the less, but on the contrary believed we were blessed the more; for we experienced that saying verified, They who seek the Lord shall not want any good thing. Oh! he is a good and a gracious God. If you keep to truth and love him, he will never leave you nor forsake you.’

His daughter speaking to him when he thought he had been alone, he said, ‘Art thou there? I felt the love of God so strong upon my heart, I have been supplicating his name, and I have freely offered up myself to his disposal, to do which way it pleases him. He can bring down to the grave, and he can raise up again; his will be done. I had once a desire, with submission, to have visited two or three meetings more, observing in my last journeys how thin the elders everywhere appeared, and how religion appeared to be at a low ebb. Yet the principle of truth must prevail; for the Lord has promised, he will give his Son the heathen for his inheritance, and the uttermost parts of the earth for his possession. And though we see but little of this yet, I shall die, as several elders have before me, in the faith of it. Abraham saw but little of that large promise made to him of multiplying his seed as the stars of heaven, and as the sand upon the sea shore.’

Being asked how he did, he said, ‘I had a comfortable time both in body and mind, and have been looking back to my youth, reviewing the narrow way that leads to life; remembering how our ancient friends used but few words, and lived in love one with another. And as it was in the beginning, so it must be again. But now how many are there who

love and take a delight in backbiting, detracting, and exposing the failures of one another, and their conversation too often turns upon modes and forms of dress, things too mean for a true Christian spirit.'

His children mentioning what a loss it would be to part with such dear and tender parents, he said, 'We have lived to a good old age, and the Lord has never forsaken us, and if you cleave to him, he will never depart from you.

'And you, my grandchildren, I caution you against reading profane and idle books, but read the holy Scriptures, and regard there the precious promises of Christ.'

After having taken something, he said, 'This will not do. This poor old house will not do, but I have a new house eternal in the heavens, where is no pain, no sorrow; where all tears are wiped away. No need of the light of the sun, nor of the moon to shine in it; for the glory of God and the Lamb is the light thereof.'

Mention being made of the Lord's rewarding him for his labour and service in the church, he said, 'We are poor empty creatures, we can merit nothing. All we have we receive from him, and all we do is but our reasonable duty. The Lord hath no need of us, for he is altogether glorious and happy in himself; but we have need of him.'

Another time, when he could take no rest, he said, 'Sweet Lord! ease thy servant for his sake, who loved me from my youth upward.'

Recovering out of a violent fit of pain, he cried, 'O Lord, thy will be done! thy will be done! thy will be done! Thou hast been with me all my life long; oh! be with me now in these my dying moments, and with my children and grandchildren, that so we may meet in thy heavenly habitation, where we shall never part more. Oh! thou Shepherd and Keeper of Israel, who neither slumbers nor sleeps, into thy everlasting arms of mercy do I commit them with my own soul. I sought thee in my tender years, and thou wast found of me, and hast been with me till this very day. Thou hast

cast all my weaknesses behind thy back, where they shall never be remembered more ; and hast many times given me a full assurance of a resting place with thee for ever and ever.'

He departed this life the 21st of the Eleventh month, 1729-30. And on the 24th of the same, his corpse, accompanied by a great many friends from divers parts of the county, was decently interred at Friends' burying-place in Witney, after a meeting held on the occasion, wherein the power and presence of the Almighty was eminently felt, tendering the hearts of many, and sealing upon their spirits that he is entered into that rest which remaineth for the people of God, which rest is glorious. Aged seventy-seven, and a minister nearly fifty years.

ELLEN BEWLEY, wife of Daniel Bewley, of the city of Dublin, in Ireland, and daughter of Joseph Inman and Elizabeth his wife, of the said city, being religiously inclined from her childhood, was concerned not only in meetings for the worship of Almighty God, but also at other times, to wait to feel the incomes of that divine power, which as it is given way to, cleanseth the heart, and nourisheth up the soul unto life eternal. She would often repeat that saying of our blessed Lord and Saviour Jesus Christ, Matt. xxii. 12. "Friend, how camest thou in hither, not having a wedding garment?" Showing thereby, that being only called a Friend, would avail nothing, without the wedding garment, the white linen, the saints' righteousness. This she was earnestly concerned for at many times, as well as in her last illness, wherein she expressed to this effect ; that at times she enjoyed so much peace and comfort, as she had thought mortals could scarcely have been made partakers of ; saying she was easy in her mind to die or live ; being freely resigned to the Lord's will.

At another time, sitting with her husband and children, she said they were happy who did not rest only in a name or form of religion, but waited for the power; and often expressed her trouble for such who seemed at ease, and satisfied barely in a form, giving way to sleepiness, and unconcernedness in religious meetings. She several times expressed her satisfaction in friends' visits; and said the Lord was very kind to her in her weakness, in renewing his blessed presence to the comforting and strengthening of her. She earnestly desired the Lord would enable her to bear her affliction patiently, being willing to be dissolved, and was fully satisfied of her future happiness, saying, 'Praises are due to the eternal God.' She was also earnestly concerned for her children, desiring the Lord would bless them, and that they might walk according to truth, in humility and plainness; saying she had rather they should die than live, except they did well; and also desired those about her to be careful to live so as they might be fit to die.

She departed this life in great peace, in Dublin, the 8th day of the Sixth month, 1730, and was buried in Friends' burying-ground at Cork-street, Dublin, the 11th day of the said month.

MARY BEWLEY, daughter of George Bewley and Blessing, his wife, of the city of Cork, in Ireland, was a sober, orderly, dutiful and affectionate child to her parents, loving, meek, and courteous in her behaviour, and generally beloved by all who knew her. She loved and kept to plainness in speech and apparel, and rather disliked than affected finery and vain fashions. She was of a weakly constitution, and seemed in a declining state of health for some time before her last sickness, which she was taken with in the Sixth month, 1730. She recovered again so much that, at her desire to see her grand-mother, Blessing Fennel, of Youghall, she was carried thither the 9th day of the Seventh month;

but a few days after, her weakness and disorder returned, which continued till her death.

She was often thoughtful of her latter end, and under a close concern of mind, with prayers to the Lord to prepare her for it, and soon became resigned to the will of God, and grew indifferent, and rather unwilling to take many medicines, saying she thought it not well to take too many things, or have a dependence upon them, or doctors. When, at one time, she saw her mother troubled because she did not take things thought suitable for her, she said, 'Dear mother, be not concerned for me, for if I am to live, I take enough; but I do not desire to live except to serve the Lord:' and desired she might be endued with patience to bear her affliction and sickness. She was in a close exercise and consideration how she had spent her time, and what she had said or done amiss; and prayed to the Lord to pardon and pass by her offences. She also desired her parents and near relations about her to pray for her, saying, 'I am so weak I think I am not able to pray for myself,' but added, 'we must do it,' i. e., pray for ourselves.

The 1st day of the Eighth month, she said to her sister Hannah, then about twelve years of age, 'My dear sister, honour thy father and mother, and do not give way to little foolish things, for by small things the enemy draws away the minds of poor children. My dear, mind thy dear sister's dying words, and do not put things off to a dying day, and think it is time enough.' That evening her father came from Cork to see her, to whom she expressed her willingness to die, but longed for a more full assurance of the love and favour of God. Next morning he asked her how she did; she answered, 'Very weak, but I feel a little more comfort now. I hope the Lord is my strength;' and in a sensible frame of mind called on the Lord, saying, 'Dear Lord, forgive me my sins, and teach me to pray. Lord have mercy on me; my Saviour have mercy on me. Take me, dear Lord, if thou pleasest. Draw me, dear Lord, with the cords

of thy love;' with more sensible words, but her breath failing, she desired those present might pray to the Lord to make her passage easy.

The doctor one day came, and asked her how she did; she said, 'I am weak, but the Lord is strong, and on him alone is my dependence.' To one of her relations and intimates, about her own age, who came to see her, first kissing her, she said, 'Dear cousin, I have always loved thee, and do so still, and I believe thou art the same to me. Dear cousin, we are going to part; remember thy latter end, and take care of the world; do not mind the things of it.' The 3d day of the Eighth month she called for her father and mother, and told them of her weakness of body and exercise of mind, and how busy her soul's enemy was to put thoughts into her mind to disturb her. She prayed to the Lord to strengthen her, and also expressed the dearness of her love and affection to them, for their care over her in keeping her from sundry things which too many run into. She also said, she formerly seemed to rest satisfied with her education, but when she grew more in years and understanding, she found that not sufficient; and then the fear of the Lord, and to live therein, was what she desired more than the things of this world.

At another time, she desired her grandmother would pray to the Lord to take her to himself; and spoke of the temptations of the enemy, and how strongly she was beset thereby. Her grandmother spoke encouragingly to her, bidding her not to believe the enemy, who often besets those who are near the Lord. The child answered, 'I am very weak, and can do nothing for myself, but it is the Lord that doth all for me;' adding, 'Oh! the Lord hath been very merciful to me, and is so still.' Being filled with a sense of his love, she said, 'How sweet is the love of God to my soul. Oh! that I could praise him enough for his love and mercy. Oh! if the love of God is so sweet now, what will it be when I get fully to it. Oh! that I was with thee now, dear Lord; take me into thy arms, dear Lord;' and so went on praising the

Lord, and said, 'I do not now wonder to have heard so many praising the Lord, for he is worthy of more praise than I have strength to give him.' Afterwards, finding withdrawals of the love of God, she was under a fresh exercise on that account, and prayed to the Lord to be near her, and to lift up the light of his countenance upon her, desiring to be removed where the wicked cease from troubling, and the weary are at rest.

The 4th day of the Eighth month, and First day of the week, inquiring what day it was, she said she thought she could not have continued so long, 'but may be I am kept the longer, because I have too earnestly desired to be gone;' and therefore she desired the Lord to give her patience to wait his time, which is the best time. Next day she visibly changed for death, and was much spent, having taken little nourishment for several days; and being asked to take something, 'Oh!' said she, 'the love of God is what I desire;' and prayed fervently for it, saying, 'Dear Lord, send comfort; why wilt thou withdraw thyself from thy poor creature? One taste of thy love before I go.' That afternoon she desired to take her last leave of her parents, sister and brother, and near relations, and said she thought it was better for her to do it then, lest afterwards she should not be so fit. And in a very sensible and endeared manner she took leave of them; and soon after was taken with a faintness, so that it seemed as if she was passing away; but she revived again, and that evening the Lord was pleased graciously to satisfy her soul with the renewed and fresh incomes of his divine love, in a feeling sense whereof she broke forth, saying, 'Oh! dear Lord, how sweet is thy love and presence! No tongue can tell it but those that feel it. Oh! praises to the Lord: how shall I praise him enough!' She desired those present to praise the Lord for her, and said she believed that night she should be with her dear Saviour; and a few hours after, the pangs of death increased, which she bore with great patience, frequently calling on the Lord whilst she had

strength, and about the fifth hour in the morning quietly departed this life, the 6th day of the Eighth month, 1730, aged fifteen years and five months.

ALEXANDER HOPWOOD, son of Samuel Hopwood and Ann his wife, was born at Austle, in the county of Cornwall, the 14th day of the First month, 1713. His parents being such as feared the Lord, having an eye to his honour, endeavoured to inform his mind of the principles of truth when very young, which had a good effect upon him; for he was careful in his conversation to avoid those vices which too much prevail upon the minds of many of the youth in our time.

In the year 1732 he inclined to accompany his father to London, and they set forward the 26th day of the Second month for Bristol yearly meeting, and from thence to London. In his journey, but more especially during his stay in the city of London, the Lord was pleased to renew the visitation of his love to him, and gave him to experience an increase of the knowledge of his blessed truth.

He got well home with his father the 30th day of the Fifth month, but afterwards was much out of health at times, and on the 1st day of the Seventh month was seized with a violent fever. Next day, his mother being by him, he said, 'If the Lord is pleased to take me, I am fully satisfied I shall go well, and my soul will be happy, and have a place among the righteous.' The day before he departed, being in a heavenly frame of mind, which carried him above his bodily weakness, he broke forth in supplication unto the Lord to this effect: 'O Lord! thou that preserved Shadrach, Meshach, and Abednego, in the fiery furnace, art able to preserve me unto the end. O God, what shall my soul say? I will wrestle with thee like Jacob, if I pray all night. However, if thou wilt not make me like him, give me an evidence

of favour with thee; whether I live or die, give me a place within thy house. Lord, if thou art pleased to spare my life, I will obey thy commands in everything thou art pleased to require of me.'

He also said he never was guilty of any gross evil, and he was not afraid to die; and being spent, he lay still in a sweet frame of mind. His father, mother, sister, and others being in the room, he looked earnestly on his father, and said, 'Hast thou anything on thy mind?' He answered, 'Yes, child;' and kneeling down, prayed by him, and the goodness and love of God came over all present. The young man making melody, seemed to have an evidence of that divine favour which his soul had been so deeply engaged for; and soon after said, 'O Lord, what shall my soul say? I have not breath to praise thee, O my God! but will do it as long as it lasts.'

After a little pause, he said, 'I believe I must take my leave of you.' His mother answered, 'Dost thou think so, my dear?' He replied, 'Yes, I do; farewell, all my dear relations. I hope we shall meet again in heaven. Give my dear love to my dear brother,' who lay very ill of the same distemper in another room. Looking on his sister, he said: 'Pray, dear sister, do not weep; that will but trouble me.' Then he began his last farewell, saying, 'Farewell, father,' and kissing him several times; also expressing himself with much love and affection to his mother; and desired, if the Lord did not see fit to give him a longer time in this world, he might be favoured with a quick and easy passage. The Lord, of his infinite goodness, was pleased to grant his request, for after having spent the night pretty much in slumber, near his end said, 'Call my dear mother that I may take my farewell of her;' and next morning, like a lamb, without sigh or groan, he departed this life, being the 10th day of the Seventh month, 1732, aged eighteen years, six months, and twenty-seven days: and we doubt not is entered into that rest prepared for the righteous.

His body was carried to the meeting-house at Austle, where divers testimonies were borne to the truth, to the satisfaction of those present; and from thence accompanied by many friends and a great number of the inhabitants of the town to Friends' burying-ground, and there interred the 12th day of the aforesaid month.

SARAH MARRIOTT, daughter of Richard Marriott and Elizabeth his wife, of Mansfield, in the county of Nottingham, was a child religiously inclined, which was observed by her behaviour, especially in religious meetings, she being of a good understanding in the best things. She was taken ill in the beginning of the eighteenth year of her age, of a disease which proved a consumption. After some time she went into Warwickshire for change of air, to some relations there, but receiving no benefit thereby, she grew weaker, and finding herself declining, was very desirous to return home, that she might see her brothers and sisters before she died; her father and mother being present with her. Accordingly it pleased the Lord to give her strength to accomplish it, to her and her relations' great satisfaction. She came home the 8th day of the Eleventh month, 1732. The same evening her heart being opened in the love of God to impart her mind to her sisters, and those about her, she signified that she had had a weaning time from the world, and that she saw nothing engaging in it, but the company of her relations. She also let us know what an exercising time she had witnessed when at Coventry, for want of the presence of the Lord, which he had withdrawn from her a little time; and that although she had never been guilty of any thing that was bad, yet she found little things hard enough to get over, but now could speak of the goodness of the Lord to her. She said he had been good to her many ways, and that nothing stood in her way, for which she praised his holy name, in a sweet hea-

venly frame of mind, being resigned to his will; and so continued those few days she was with us. In this time she gave good exhortation to her sisters, and left some things as a charge to be remembered by them, as that they might be careful what company they kept, and to avoid all such as are light and airy, which draws the mind further from God; but rather to choose the company of such who are religious: and also to avoid the reading of all vain and unprofitable books, which tend to corrupt the minds of youth. She charged them to read the holy Scripture, and such books as promote godliness; and desired they would be watchful against sleeping in religious meetings, and set forth the evil of it; as also of singing of songs, and warned them against it, and further added, that she hoped they would remember her words when she was gone. Speaking of the visitation of God to her very early, she said, 'I heard his call before I knew what it was.'

About twelve hours before her death, being up in her chair, she desired we might have a little meeting with her, in which time she was in a solid retired frame of mind, much desiring she might have an easy passage out of this life; which was granted her to all appearance. She all along continued very sensible, and was not attended with those agonies that are usual, but lay breathing in spirit to the Lord. A few hours before her departure, she desired her love might be remembered to all her relations and friends, and to all that asked of her; and that her father and mother might give her up to the Lord, she desiring to be resigned to the will of him that gave her being. She departed this life the 12th day of the Eleventh month, 1732, aged eighteen years, and left a good report behind her.

BEING much inclined to leave something in memory of my dear wife, MARGARET ELLIS, who was very dear to me and my children, I may justly say, she attained to a good old age,

and that we lived together about fifty-two years with a great deal of satisfaction. Although we waded through many troubles of divers kinds, yet we still found a secret hand to support us; and we who were most conversant with her, from good experience can say, she lived and died in true unity and fellowship with friends of truth, since she was convinced thereof, and more especially in the afternoon of her day, when her candle shone brighter and brighter to the end, to our comfort and encouragement, as appears by the following account.

ROWLAND ELLIS.

Plymouth, in the county of Philadelphia, in Pennsylvania, the 8th day of the Sixth month, 1731.

MARGARET ELLIS, wife of Rowland Ellis, of Pennsylvania, for about the last ten years of her life, was deprived of her eyesight, which she had a sense of about a year before. For, on a certain time, most of the family being gone to the meeting, some uneasiness took hold of her mind for neglecting the opportunity, apprehending the time might soon come upon her when she would not be able to attend and enjoy those precious times. So the next meeting-day she went on foot, with a willing mind, though some miles distant, at the age of seventy-five years, continuing very diligent. Being deprived of her eyesight, and attended with the infirmities of old age, yet in this condition she appeared contented in mind, though she was deprived of what she much desired, i. e., the company of Friends at meetings. Yet her love did not decline, for, whatever would fall in the way, she would encourage her little family, as many as were able, to go to meetings at all opportunities; also in the family to sit down together, and at times she had a word to speak amongst them of what the Lord had done for her soul.

She also often spoke to Friends who came to visit her, of the benefit she had received in meetings, and that they might not easily neglect such opportunities through the care and

cumbers of this world, which she was sensible choked the seed the good husbandman had sown. She was in her last illness affected with the visits of her friends, saying at one time, 'With what manner of love hath the Father loved us! Surely this is that which Christ left with his disciples as their badge; when this is enjoyed it unites, and brings us near to himself and one another.' She encouraged a friend who had a few words in meetings, to faithfulness, saying, 'Hide not thy talent in the earth, because it seems to thee but small; but press on in the way of faith, and, though it seems to thee as a time of night, the day will break upon thee; and as thou remainest faithful, thy talent will be increased.' At that time she lovingly took leave of them all, saying to some that wept, 'Do not mourn for me, for I find my Redeemer is near me, and opens the way, so that I have nothing to do but patiently undergo whatever he may be pleased to suffer;' and her spirit being raised above her bodily weakness, she admired the love and goodness of God to her soul.

At another time, a friend coming to visit her, she signified that the day before, the low condition of Ruth came before her, when she came with her mother-in-law from Moab to Bethlehem, and went into the fields to glean, and happening in the field of Boaz, she found favour, and was kindly received; and to make her earnings the better, was admitted to glean among the sheaves, the reapers being disposed to let fall handfuls for her, inviting her to sit at meat with them, and by degrees she came to be the wife of Boaz. Which remarks she made in great tenderness of spirit before the Lord, in the sense of his goodness to them that came to hope under the shadow of his wing; comparing this to her conviction, when she came first among friends in their religious meetings, 'Where,' said she, 'I was kindly received, and invited to sit down amongst them, and partake with them of God's goodness, to which at that time I was but a stranger; yet the Lord in his love and care made himself known

to my soul, and suffered me to sit down with his harvest-men ;' meaning the ministers of the gospel of Jesus Christ, whose company she highly valued and prized. She showed an humble sense of the mercies and loving-kindness of God to her all her life long, and now more than ever ; ' For,' added she, ' he is gathering me to himself, where I shall rest with kings and princes, with God, and holy saints and angels, with Jesus Christ my Saviour and Holy Redeemer, being sensibly passing out of this world to live for ever.'

In this time of her sickness, which was long and tedious, she also made observations on Joseph's condition when in prison ; ' He had,' said she, ' the favour of the keeper, the care, the love, the goodwill of the prisoners, but all this wrought not Joseph's deliverance. He was to stay the Lord's time, and so must I. For though I have the love of my friends, a kind husband, loving and tender children, that are careful of me, and all other things needful, yet I long to be freed from this mortal part, which keeps the soul as in prison ; yet am waiting the Lord's time, which is the best, and hope shall be content.' Some friends from North Wales also came to visit her, and though very weak, she rejoiced much in their visit, saying, ' I little thought this morning I should have had this opportunity with any of you, but if otherwise, all was well, for I find nothing to stand in my way on the other side the grave.' Answer being made that that was better than all the world. ' I know it well,' said she, ' in this my sickness, for had I not endeavoured to keep a conscience void of offence towards God and man, it would have been too hard a task for me now in this my great weakness. For I made it my concern to look over my day's work when night came to lay my head upon the pillow, and take a view of my own heart, lest there should be any thing the Lord had a controversy with ; that when the midnight cry came, I might be ready to enter into the bride-chamber, having the wedding garment. Let all strive to have their accounts ready, for I can tell you without boasting, it is an excellent

thing to have our lamps trimmed, that we may enter into the heavenly rest;' adding, 'Remember my dear love in the Lord Jesus to all Friends who may inquire for me, and tell them that as my care has been to live in his fear, my hope is to die in his favour.' So at this time also, desiring to be released, she took her leave of them, and bade them farewell.

Some friends of the city of Philadelphia also visiting her, rejoiced to find one of her age retain her senses so well, but more especially to see that greenness and tenderness which adorned her countenance, she told them the consideration of Friends in the city came fresh in her mind, that the elders were mostly removed; 'and,' said she, 'you that are coming up in their places stand faithful for the truth in that which is made manifest to you. Look not at your own weakness, and how short you are of them of the first rank that went before. Be not discouraged in coming up in the Lord's service. He will endue you with strength and wisdom to carry on his own work to the honour of his name. Remember the zeal of Phineas, when he executed judgment upon the transgressors, whereupon the plague was stayed; and how great was his reward! For the Lord said to Moses, Phineas hath turned away my wrath from Israel, so that I have not consumed them in mine anger; therefore I will give unto him my covenant of peace:' adding, 'I am glad to hear a good report of you, and the Lord preserve you.' And on parting signified her great love to faithful Friends.

At another time, being set with the family, though very weak, she said, 'You are young and strong, in the prime of your time, judgment, and understanding; improve your talents in your time, that is the way to be helpful to your aged parents. As for me, I question whether ever I shall have the like opportunity with you. It is my desire you may follow on to know and witness the truth more and more. Let not the manna gathered yesterday suffice you for to-day, so you will come to know substance in yourselves, and

strength towards God. Be careful of your aged father, and helpful to him in his declining years; he is weak and feeble, and easily cast down too low: the Lord grant he may be so strong as to run the race with patience.' A great concern was often upon her mind, lest too much liberty should creep into the church, and thereby mar the beauty of Zion, and cause her excellent name to be a scorn to the heathen. Oh! that her ministers may be faithful, lest they give occasion to open the eye in many that watch for more liberty, and that they may be careful in all things, both in word and deed.'

The day she died, her children being about her, it was asked if she had any thing further to tell them; to which she answered, 'I have spoken to you whilst I had strength and words given me, what shall I say more? You have the anointing, the spirit of truth, which will lead you into all truth.' Hearing her younger daughter weep, she said, 'Where is thy resigning me up, as thou didst this morning? Is thy faith weakened so soon? Get hold of him who in time of great exercise hath supported thee, and he will be the same again.' About an hour before she departed, she asked what time of the night it was. It was answered, about eleven o'clock. 'From twelve till break of day I usually had my bad fits,' said she, 'and by and by I shall rest quiet and easy with my Saviour.' Something to take was offered her; she said, 'No more of the fruit of the vine, no more for ever.' So having desired their prayers for her short passage, she stretched herself out, and lifting up her hands, committed her soul to God.

MARY DOWDEN, of Wandsworth, in Surry, was daughter of Christopher Grainger and Mary his wife, of the liberty of Westminster. She was born about the twentieth day of the Sixth month, 1646, and had a liberal education, and when

young was much taken with the gay fopperies of the times, and although she was not guilty of gross enormities, the Lord was pleased to reach to her and bring her through judgment, in order to redeem her from the evils of the world. As she gave way to his workings upon her own heart, it pleased the Almighty to favour her with further manifestations of his love and light, whereby she came to see her state and condition as it really was in the sight of God; and as she became obedient, love and light increased, and she was brought to know where he feeds his flock, and causes them to rest at noon-day. During the time she was under the work and operation of the divine power and Spirit of God in her own heart, she had many outward troubles and trials to pass through, in particular, when she was convinced of the blessed truth, about the year 1675. Her husband, Robert Archer, who died about the year 1688, showed a very great aversion thereto, and would often express himself in very harsh terms on that occasion, though otherwise a very good husband, which made it more difficult for her to make open profession, but yet she was preserved in the truth, and lived to the end of her days an ornament to her Christian profession.

She was married in the year 1697, to John Dowden, of Cranbrook, in the county of Kent, one of her own persuasion, who departed this life in the year 1701, from which time she continued a widow. She was a woman of extensive charity, and very serviceable among her neighbours, relations, and friends, in affairs both religious and civil, according to her ability, accounting her outward substance the Lord's, and she his steward, which was so impressed upon her mind, that when she spoke of it she generally expressed herself thus: 'The Lord hath lent me;' and instead of saying, 'I will give,' she would say, 'I will hand;' and indeed it would far exceed the intended account, just to hint the several branches of her good conduct.

About the beginning of the Sixth month, 1734, inclining

to make some alteration in her will, she sent for a kinsman, to whom she communicated her mind on that head, and desired one might be drawn according to her directions; which being done, and she taken ill, sent for him again, who came with it, and when it was executed, she expressed her satisfaction, saying, 'I wanted to settle the earthly matters for the best, and now I am easy. I have nothing that lies as a burthen or load on my mind. My conscience is clear, I have nothing to do but to die.' At another time she said, 'I long to be with Christ. Oh! how I am straitened till this be accomplished:' adding, 'Oh! how the people called Quakers run out in dress, and are altered from what they were in days past. Oh! this world, I am weary of it.' She often admired the goodness of God in his providential care over her, both temporally and spiritually; and advised all about her to keep low in their minds, and not to let in a worldly exalted spirit. To her kinsman, taking his leave of her, who said, 'The Lord bless thee, dear aunt;' she answered, 'Child, he does bless me, he does bless me.' She often desired stillness and to be alone. To her kinsman's wife, she said, 'Child, keep to meetings.'

At one time, when she was in an agony, she desired to die very quickly, but catching her words, she paused a little, and then said in a solemn manner, 'Not my will, but thine be done;' and she continued in a heavenly frame of mind. Her kinsman asking her how it was with her, as to her inward condition, after a short pause, she answered, 'Strong in the Lord, and steadfast in the faith;' and he taking leave of her, she said, 'The Lord I hope will bless thee, and my last love is to all, every body, all the world.' She continued in great pain until the 5th day of the Seventh month, 1734, and about six in the evening, she fell asleep, departing without sigh or groan, aged eighty-five years and upwards, leaving a sweet savour behind her, by her holy life and godly conversation.

Her corpse was carried from her own house, to Friends'

meeting-house at Wansworth, attended by many friends and relations; and after a solid meeting, wherein divers living testimonies were borne to the truth, was interred in a solemn manner in Friends' burying-ground there, on the eighth day of the aforesaid month.

PETER FEARON, of Sheaton, in the county of Cumberland, was born at Great Broughton, in the said county, in the year 1651, and educated in the way of the church of England. About the fourteenth year of his age, he was bound apprentice to our worthy friend John Banks, and in the time of his apprenticeship he received the blessed truth; and as he grew in the life and power thereof, it became his concern to bear a public testimony to the virtue and excellency of it. As he grew in the ministry, his heart was enlarged, and he travelled in the service of the gospel in most parts of this nation, and visited Friends in Scotland and Ireland several times. In company with our worthy friend James Dickenson, he also visited Friends in Holland, and divers parts of Germany, in which places he had good service, being skilful in dividing the word aright, sharp against the hypocrites and rebellious, yet tender to the mourners and disconsolate. He was an able minister, sound in doctrine, convincing to gainsayers, confirming and edifying to the churches; very serviceable in meetings for discipline, and zealously concerned for promoting good order therein, being particularly gifted for that excellent work.

He was a diligent attender of meetings for the worship of God, and also those for discipline in his own meetings at home, and of good service, though sharp against opposite spirits that withstood the truth. He was a patient sufferer, and bore a faithful testimony against the payment of tithes, and was true to the other branches of our Christian testimony; free and open-hearted to entertain Friends who travelled for the

service of the gospel; a kind and loving husband, and his godly conversation adorned his ministry. He was tender and loving to those who were young, in whom he perceived a concern for the promotion of truth, that it may be justly said of him, he was not only a faithful elder in our Israel, but also a tender father in the church of Christ.

In the latter part of his time he grew infirm, and weak in body, yet of sound mind and memory to the last. A little before his departure, he said he was glad he had got so far through the world unspotted, and that he had fought a good fight and kept the faith, and that there was a crown laid up for him. Thus this good man had cause to rejoice when he was near to leave this world. He finished his course and testimony the 14th day of the Eleventh month, 1734, and on the 17th day of the said month his body was accompanied by a great number of Friends and sober neighbours to Friends' burying-ground in Cockermouth, in the said county, and there decently interred, where divers living testimonies were borne to the truth. Although the removal of so serviceable a member is the church's great loss, we make no doubt but he is entered into that glorious rest and kingdom which is prepared for all them that faithfully serve the Lord in their generation. He was aged eighty-three years, and a minister about fifty-six years.

A short testimony concerning our ancient and worthy friend
JANE FEARON.

JANE FEARON, wife of the aforesaid Peter Fearon, was born of religious parents, who lived and died in the truth, whose care was to educate her in the way thereof. She was favoured with the love of God in her young years, and came under the baptism of his Holy Spirit, by which she was made a member of the true church. Afterwards she came to

witness the more large and powerful effusions of the divine grace or Holy Spirit of God, in order to proclaim the everlasting gospel. Thus gifted and prepared for the ministry, she was sent forth, and made to run to and fro in the earth to discharge that trust which God had committed to her. She was moved and engaged in mind to go and visit the Isle of Man, along with a friend, where they both suffered imprisonment for the testimony's sake. After which she travelled into Scotland, and visited friends in that nation; and shortly after was engaged to travel into Wales, and from thence through many counties in the west of England; in all which travels she was wonderfully borne up, and fitted for the service she was called unto.

Soon after she returned from these travels, she was married to our dear and worthy friend Peter Fearon: she still retained her integrity, and was zealous for the truth, and the cause thereof, often bearing a living and powerful testimony, declaring the universality of God's love to all the children of men, directing them to that inward means, the promise of God unto all succeeding ages, by the mediation and merits of Jesus Christ our Lord and Saviour, viz., the spirit of truth, which is to lead us into all truth, or as the apostle expresseth it, "Christ in you the hope of glory." After this she travelled into Ireland and Scotland several times, and met with a great many besetments and difficulties in her pilgrimage through this life, too tedious here to mention. Through all which travels and services in the truth, she was preserved in a clean, pure, and exemplary conduct; so that we may truly say, her conversation adorned her profession. She was always very diligent in attending meetings, even when by the infirmities of age it could not be expected. She was endowed with a capacity beyond many, ready in discerning, of a mature judgment, and might truly be esteemed a mother in Israel: a loving wife, an affectionate mother, a kind neighbour, and ready to do good to all. Although it be our loss to part with so valuable a friend, we are fully satisfied

it is her everlasting gain, being gone beyond the reach of all disturbance, where the wicked cease from troubling, where all sorrows and tears are wiped away, and the soul received into eternal tranquillity, peace, and joy in the Holy Ghost.

She calmly departed this life the 18th day of the Ninth month, 1737, in the eighty-second year of her age; having been nearly fifty years a minister; and was buried the 21st day of the same month, in Friends' burying-ground at Cockermouth, in Cumberland, being attended to her grave by many friends and others.

‘None of the dying sayings of the aforesaid worthy ancient friend being come to my hand, that the memory of so worthy a woman, and faithful servant and minister of Christ might be revived and perpetuated to generations to come, on deliberate consideration, I concluded the foregoing brief testimony concerning her, well deserved a place in this collection. During the long and intimate acquaintance I had with her, I received great benefit and advantage both by her ministry and godly conversation, which were truly informing and edifying to me, whensoever it happened that I was favoured with her company. It may be truly said, she was not only a living minister in the church of Christ, but a nursing mother where she saw any of the youth under the work of the divine power and preparing hand of the Almighty, in order to make them fit vessels for his use; for which service she was particularly gifted and qualified, and made an instrument of help and great good to many.

‘In confirmation whereof, and which induced me the more to publish it, that by the ordering and wisdom of Providence, she was at the first meeting of Friends, which it was my lot, more by accident than design, to drop into, and was the first minister I ever heard who preached up life and salvation, and perfect redemption out of the state of the fall by Jesus Christ our Lord, and the sufficiency of that divine principle that comes by him to effect this great and necessary work, and

bore testimony to the light of Christ in the heart, the immediate means whereby all things reprobable are made manifest. This doctrine was suitably adapted to my condition at that time, I having before received and believed in that inward and divine principle she bore testimony to, and known something of the work of it in my own heart; but till that time, in all my searchings among professors of divers names, I never met with any who held it to be sufficient to save from all sin, whilst we are clothed with these mortal bodies. For I having never had any conversation on religious subjects with any Friend, nor read any of their writings, was wholly ignorant of their principles. I ever after highly esteemed and valued her as a messenger of glad tidings, and as one who bore testimony to the means by which the captives might be set at liberty, and be rendered capable of answering the end of their creation, viz., to glorify that God who made them, and show forth his praise, whose service she faithfully answered during her long pilgrimage and course through this world.

J. BELL.'

SARAH STEPHENSON, daughter of Daniel Stephenson, and Hannah his wife, of Kendal, in the county of Westmoreland, was a child of a tender and weak constitution, many times out of health, yet, when any way better, of a bright and cheerful countenance. During the whole time of her illness, she had a great thought of a future state, and was often heard to pray to the Lord with great fervency of spirit, insomuch that several times those about her were affected with a sense of divine goodness. She would often be speaking of her going to her brother John, who died in his infancy some years before, and that she would go to him, and much rather choose to die than live, which she several times with great earnestness signified. Her mother one time asked her what was the reason that she seemed so desirous

to die, telling her she had many privileges more than many poor children. She replied, in a solid, weighty manner, 'If I die now I shall go to heaven, but if I live longer, I know not how it may be with me.'

At another time, when she saw her father under some trouble, she said, 'Dear father, do not grieve for me, for I shall be happy.' Another time, when she perceived her mother weeping, she said, 'Do not grudge my happiness, for I shall go to heaven.' The day before she died, her father asked her if she knew him; she replied, 'Yea, she was likely to know her dear father;' and perceiving him under some trouble, she said, 'The Lord comfort thee.' Then her nurse inquiring what she would have, she replied, with a pleasing smile, 'It is no matter for any natural food.' At another time a young man came to visit her, and asked her how she did; after some silence, she returned this answer: 'I am praying that I may be prepared for that holy place, into which no unholy thing must enter.' The person hearing those words, and considering the frame of her mind, it did so affect him, that it occasioned many tears. A sober neighbour, a priest's wife, who several times came to see her, and heard some of her expressions, turning to her mother, said, 'You have great reason to be content, to hear what a happy condition your child is in;' the neighbour further added, 'I never heard the like in all my life.'

Much more of the same nature the child spoke, but they neglecting to write it down, it cannot be so perfectly remembered. This is written with earnest desires, that those who are young in years may rightly consider how short and uncertain their time may be here, so that through divine assistance, timely preparation may be made, that at the conclusion of time, we may have admittance into the heavenly kingdom, into which no unclean thing must enter, and of which we believe this young plant had full assurance. She departed this life the 18th day of the Seventh month, 1736, aged thirteen years and three months.

MARGARET STONES, wife of John Stones, of the city of York, daughter of George Paine and Elizabeth his wife, was born at Littleport, in the Isle of Ely, and county of Cambridge, and had the privilege of a religious education, her mother being careful, as she herself declared, to instruct her children early to live in the fear and love of God, who was graciously pleased to visit her and overcome her heart, and to draw her to love him again, when about ten years of age, for which she was humbly thankful to the end of her days. And as through the gradual work of his grace and visitation of his love she became obedient, she was prepared for service, for about the nineteenth year of her age she was called into the work of the ministry, in which she laboured faithfully, as she declared a little before her death, saying, that she had been careful in serving the Lord in her known duty, and had done what she could, and had such peace as gave her reason to think it was acceptable. She further said, that she might not fall short in that point, whilst she was young and able, she industriously worked with her hands to provide herself necessaries, as much as might be; in both which respects she expressed her great satisfaction when near her end.

During the time of her last illness, she was divers times drawn forth in a very lively manner to acknowledge the Lord's great love and favour to her, at one time expressing herself in prayer to this effect: 'Oh! Lord, thou hast been with me through many trials, and in the various exercises I have met with in this life, thou hast been my support. Thou wast also with me on the great ocean, and comforted me, and those that were with me there at that time. Thou mighty God of Jacob, I thankfully remember thy kindness, thy fatherly care and tender dealings. Oh! be pleased in thy mercy to draw the hearts of many after thee; reach to the youth amongst us, the rising generation, that they may become thine;' with much more to that purpose. Her heart being enlarged in the love of God, she thankfully acknow-

ledged his abundant mercy, and that she was then a witness of his ancient power, and that his holy arm was then her support, which had been invisibly underneath to bear her up through the many besetments, straits, and difficulties of her life; frequently and earnestly begging that the Lord would be pleased to bear her up still until she had finished her course, which she was sensible was near at hand.

Whilst under her great affliction of body, which continued about thirteen weeks, she was under an earnest care and concern of mind for the youth among Friends in a particular manner, and she besought the Lord on their account, and desired help for all in general, that they might be brought home to him, fervently recommending that impressions of love and virtue might be endeavoured early to be made by those who have the education of the youth, saying, ‘Early impressions lasted long, and were not easily rased out.’ She expressed her sorrow for those children who in their minority were corrupted by such as should instruct them in that great Christian duty of love; saying, it was a pity that their tender age should be imposed upon by those who should teach them love both to God and man, and she feared the load of such would be too heavy for them, but desired their hearts might be changed and turned unto God before it was too late, and that both young and old might learn of Christ, the pure fountain of love, in which she had been careful to walk.

Her affliction and great pain being heavy upon her, made the time seem long and tedious, yet she often acknowledged the abundant mercy and kindness of God, who had preserved her in the time of temptation, and delivered her from the jaws of death, and kept her alive to sound forth his praise near the finishing of her life; and said she had nothing to do but to die.

The first day of the First month, 1739, she laid down her head in peace, and is now at rest from her labours; aged about fifty-two years, and a minister about thirty-three years. Her body was buried in Friends’ burying-ground, in York, the 4th day of the same month.

HANNAH HILL, daughter of Richard Hill and Hannah his wife, of Philadelphia in Pennsylvania, was a child of a very sober and courteous behaviour, a pattern of piety, plainness, and obedience to parents, and of a womanly and obliging temper to all, religiously inclined when very young, and diligent in reading of the Holy Scriptures, as appears by the following testimonies given concerning her. On the 23d day of the Fifth month, 1714, being the sixth day of the week, she was seized with a violent fever and flux, which so increased upon her, that, the third day following, both herself and others present expected she would then have departed. But the Lord was pleased to continue her a little longer to testify of his goodness for the encouragement of the living; for at this time she was in a deep travail of spirit about her future state, and divers times would say, 'Am I prepared? Am I prepared? Oh! that I might die the death of the righteous, and be numbered with them at the right hand! Oh, Almighty God! prepare me for thy kingdom of glory.'

She earnestly entreated those about her to help with their prayers, that her passage might be made easy. A friend present, being moved thereto, kneeled down and prayed; during which time, notwithstanding her extreme pain, she lay still with great attention, lifting up hands and eyes. A little after, she said, 'Father, I shall die, and am now very willing.' After some time she said, 'O most glorious God, now give me patience, I beseech thee, with humility to bear what it shall please thee to lay upon thy poor afflicted hand-maid.' After this she entirely made death her choice, and would often say, 'I had rather die and go to God, than continue in this world of trouble;' adding, 'When will the messenger come? Oh! hasten thy messenger.' Then turning to her father, she said, 'Oh! that I could launch away like a boat that sails, so I would go to my dear brother who is gone to heaven before me;' desiring those present not to grieve; saying, 'I am but going to a better place.'

Doctor Owen coming to visit her, she prayed him to sit

down by her, and said, 'All the town knows thou art a good doctor, but I knew from the beginning that I should die, and that all your endeavours would signify nothing;' and added, 'The Lord hath hitherto given me patience, and I still pray to him for more, that I may be enabled to hold out to the end, for my extremity of body is very great.' She earnestly requested her parents to give her up freely to the will of God, saying, it would be better both for them and her so to do. And when she thought she had prevailed, she said, 'Now I am easy in mind.' When some seemed to encourage her with hopes of recovery, she said, 'Why is there so much ado about me who am but poor dust and ashes. We are all but as clay, and must die. I am going now, another next day, and so one after another the whole world passes away.' One taking leave of her said, 'I intend to see you again to-morrow;' she replied, 'Thou mayest see me, but I shall scarcely see thee any more, though I will not be positive: God's will be done.'

She would divers times say to her dear mother, 'Art thou sorry I am going;' and to others about her, 'Why are ye troubled and weep, seeing I am but going to a better place;' adding, 'Oh! that the messenger would come, that my glass was run.' At another time she said, 'O my dear mother, I fear the Lord is displeased with me.' One answered, 'Dear child, why shouldst thou entertain such thoughts?' 'Because, said she, 'I am continued thus long to endure the extremity of body, which none knows but myself, nor can any think how great my pains are.' But it pleased the Lord to remove her doubt, for afterwards she said to her father, 'I think the Lord hath showed me I do not bear all this for myself only. Glory be to his infinite name; there is nothing can be compared to him.' When the first day of the week came, she asked if her mother intended to go to the meeting; who answered, 'No, she could not leave her dear child in that condition.' Then she said, 'Let my cousins go, for it may be the Lord will be displeased if all the family stay at home;'

adding, 'not to look upon one another, but to wait upon God.'

She would repeatedly say, she was freely resigned and willing to submit to the will of God, whether in life or death, and was frequent in prayer to the Almighty, still humbly beseeching the Lord to grant her patience, and divers times put up her supplications to him for living water, and that it might spring up in her unto eternal life. Not long before her departure, she said, 'Father, the Lord hath assured me I shall be happy.' It was answered, that is comfortable indeed; 'Ay,' replied she, 'this is matter of joy and rejoicing can my soul say by living experience.' When she took her leave of her dear and only sister, and her cousin Lloyd Zachary, whom she dearly loved, she expressed herself thus; 'Dear sister, my desires are that thou mayest fear God, be dutiful to thy parents, love truth, keep to meetings, and be an example of plainness. Dear cousin, be a good boy, observe thy uncle's and aunt's advice, and the Lord will bless thee, and they will regard thee as their own, and do for thee.' During the time of her illness, she often spoke of her funeral, and desired that friends and others might be invited, mentioning divers by name that were non-residents, and some strangers who were lately come into the country, lest they should be forgotten. So she recommended her spirit to God, saying, 'Glory, glory, glory;' and as with the sound of an hymn, this innocent maid closed her eyes, and expired as one falling into a sweet sleep, without sigh or groan. She departed this life the 2d day of the Sixth month, 1714, aged eleven years and about three months.

An abridgement of THOMAS CHALKLEY's testimony concerning HANNAH HILL, junior.

'There is something on my mind to write in memory of that dear innocent soul, Hannah Hill, junior, who departed this life in the twelfth year of her age, in peace with God,

and in great love and unity with his people, and in much assurance of her own eternal happiness.

‘I was well acquainted with this tender young maiden for several years before she died, and I took good notice of her conversation, which was bright and shining in that which is commendable in youth. Oh! saith my soul, that the youth of our age, and this city, might follow her example. She was a pattern of piety, plainness and obedience to parents, and of a womanly and obliging temper to all.

‘It was my lot to be for some months a co-habiter in the family, and I observed that she was always very dutiful to her parents, loving to her friends and neighbours, and kind to the servants both white and black. I also observed, that many times when other children were at play in the streets, she would be either at her book or needle, at both which she was dexterous, and it rather seemed a delight to her than a burden. She had an extraordinary talent in reading the Holy Scriptures, and other good books, in which she took much delight. May the minds of young people be stirred up by her example to put the same in practice, is my hearty desire.

‘This testimony I have to give concerning her, that she lived and died beloved, and the loss of her is lamented by those who knew her. One great virtue I may not omit mentioning, which would be very becoming in Christians of riper years, viz., she would often sympathize with those who were in affliction, or under exercise, of which I was a witness, which greatly affected my heart to consider, that her years were so green and her soul so ripe. May all who cast their eyes on these lines, say with the man of God of old, “Oh! that I had wings like a dove, for then would I fly away and be at rest.”’ Psal. lv. 6.

An abridgement of GRIFFITH OWEN'S testimony concerning
HANNAH HILL.

‘The Lord hath been pleased in his great love to give a gift or manifestation of his Holy Spirit to the sons and daughters of men, to show unto them the way to eternal happiness, and to help them to walk in it. And although it is universally extended, yet those who give up their hearts to obey and follow the manifestations and requirings thereof, do only find favour with God, and are good examples to mankind in their generation, patterns of righteousness, meekness, humility, self-denial, patience, temperance, godliness, brotherly kindness, and charity, which are fruits of the Holy Spirit. These have evidently appeared in some of our age when young in years, amongst whom may be recorded Hannah Hill, daughter of Richard Hill, and Hannah his wife, of Philadelphia in Pennsylvania; considering how she spent that short time the Lord was pleased to give her in this world; her meek and godly behaviour from a child, her dutifulness to her parents, her love and good will to all, but especially to those who walked in obedience to the truth.

‘I knew her from a child, and I never beheld any airy, light, indecent behaviour or expressions from her, but her conversation was adorned with much gravity, modesty, meekness, and plainness. I was several times with her when on her death-bed, and was much tendered and comforted in a sense of the love and power of God that attended, in which time she uttered many wise and heavenly expressions, beyond what could be expected from one of her age. I was made to say, it is the Lord's doing, and it is marvellous in my eyes. What can be written can add nothing to the state and condition of the deceased, whom the Lord, I believe, hath taken to himself, to rest in the mansions of glory for ever and ever. It is for the sake of the living I write this, and especially with a regard towards our young people, for whom my secret

cries and prayers are often put up to the Lord, that he would be pleased to work upon their hearts, as he did upon the heart of this maiden, a willingness to forsake the vanities, follies, pride, high-mindedness, and the many evils which are in the world, and that they might be brought to live godly lives, and by an innocent and righteous conversation, the work of regeneration might clearly appear in all their actions and behaviour, that those who conversed with them, and beheld their good works, coupled with the fear of God, might have cause to acknowledge they are the seed whom the Lord hath blessed.'

ISABELLA GERARD, daughter of Robert Gerard and Anne his wife, of Rotterdam, in Holland, was a young woman of excellent parts, and modest and sober beyond many of her years. She was religiously inclined from a child, and took great delight in reading the Holy Scriptures, and other books on religious subjects, and was obedient and affectionate to her parents, who had carefully instructed her in the way of truth, as professed by the people called Quakers. She laboured under a consumption and asthma for some years, which affliction she bore with great courage and patience. Her distemper increasing very much some months before her death, she would often say to her mother, 'Dear mother, if it were not for thee, I should be content to leave this world, but thou wouldst miss me much.' She kept her chamber about two weeks before her end, in which time she was very sweet in her spirit. The day before her departure, she said to her mother, 'Dear mother, let nothing keep thee away from me;' having, as she told her mother afterwards, a sense that her end was near.

About two hours before she departed, the servants who were with her, perceiving some change, called her father and mother, they being gone to rest. When they came to her,

she said, 'Dear father and mother, I am dying, and if you had been with me, I believe I should have died this night, but I could not go without seeing you.' They being much affected, she said, 'Do not grieve nor weep. Ye do not see me weep, I am well content to go; give me up, I shall be well.' She spoke several things to her father and mother in particular, with great presence of mind, and of her brothers and sisters, they being all from home at that time, and desired her dear love might be remembered to them, and that they would fear the Lord; and added, 'I hope you will have comfort of them that are left.' Her mother asked her if she would have any of her relations sent for; she answered, 'No, I have thee and my father, and that is enough; and when I wanted you, I had the company of my sweet Saviour. Dear mother, I cannot tell thee the sweetness I have had upon my spirit in this time of my last illness, and some time before. The Lord hath been with me in all my weakness, which hath been a great favour. He hath preserved me from evil when the enemy would have drawn me into despair and murmuring, because of the greatness of my oppression and weakness; and in this last illness I have not so much as had the least doubt on my mind of my future well-being; is not that a great mercy? I have laboured for content, and now I have got it; is not that a great favour? Dear mother, although I love thee dearly, and could have been contented to have lived a few years longer with you, because I know you will grieve for me, yet I am content.'

Her mother asked her if she had anything to say to some of her relations. She answered, 'I fear there is little to be done with them, but remember my dear love to them, and I would have them remember that they do not know how soon it may be their lot to be in the same condition as I am in.' Speaking of a kinswoman whom she thought too light and airy, she said, 'What hard work will she find when she comes to be as I am!' After that she was a little still, desiring to lie in her mother's arms; but finding her oppression to increase,

she said to her mother, 'Pray to the Lord that he would please to give me an easy passage.' Her mother answered, 'Dear child, I have desired it, and I believe thou wilt have an easy passage.' Then she prayed with a loud voice to the Lord, that he would bless her father and mother, and comfort them in their great affliction, and in all their afflictions, and bless them in all their undertakings; and also for her brothers and sister; and then said, 'Farewell, my dear father; farewell, my dear mother, farewell; now I am going, speak no more to me.' And so, lying down on the bed, she sweetly departed this life without either sigh or groan, encountering the very agonies of death with uncommon courage and cheerfulness of mind; and we are persuaded that she is entered into the joy of her Lord, having run a short race, but a painful pilgrimage. She died the 25th day of the Eighth month, 1727, aged nearly twenty-two years.

Her corpse was accompanied by her relations and friends to the ground where Friends usually bury in Rotterdam, and decently interred, the 28th day of the same month.

WILLIAM BLUNDON was born in the parish of Kingsclear, in the county of Southampton, in the year 1655, and educated in the way of the Church of England. Until about the twenty-eighth year of his age, he lived according to the course of this world, in the reigning vanities and sinful diversions of the times, having little regard to religion, till about that time; being visited with a lingering illness, which brought him low, he began to consider how he should account for his misspent time. Whereupon he in some measure reformed and left the Established Church, and joined with those high professors, the Presbyterians, but did not find that satisfaction he was in the pursuit of. The cowardliness of their pastor, who for fear of persecution left his flock, and the lifeless profession of his hearers, discovered to

him the foundation they were upon; yet he remained in hopes to find something more certain and substantial; and having heard of the people called Quakers, he inclined to go to one of their meetings, to see if he could find what his soul longed for.

Accordingly, he went to a meeting in a right disposition of mind, in great humility, earnestly desiring of the Lord, that if they were a people who did in truth enjoy the sweet influence of his love and life, that he might then be made a partaker with them. And his cries were answered, for in that meeting he was made sensible of the presence of the living God, and found his heart livingly touched and broken in a sense of the goodness of the Lord; and ‘Oh!’ he hath been heard to say, ‘let me never forget that day; let me never forget the bowings down of my soul at that time.’ We have good reason to believe he never did forget it; for from that time forward he came constantly to Friends’ meetings, and, by a circumspect conduct, approved himself a religious, solid, and good man; and, as he said, through many trials within and without, he at length arrived to solid peace of mind.

About the year 1710 he found it his duty sometimes to bear testimony to the truth in our public meetings, and being faithful therein, the Lord, who often chooseth the mean things of this world, enlarged his gift, and made him an acceptable preacher of glad tidings to many. In his ministry he was very plain, severe against pride, licentiousness, and every evil way; but tender towards those in whom were good inclinations, wherever he found them. And as Paul advised Timothy to rebuke those that sinned, before all, that others might beware; so this good man did, without respect of persons, being neither to be awed by fear, nor biassed by favour. It seemed to be the delight of his soul to deliver the whole counsel of God as revealed to him, that he might be clear of the blood of all men; and though some might be ready to account him their enemy for his plain

dealing, yet he thought it his duty to warn them, whether they would hear or forbear. But to the living among us, he was witnessed to be a son of consolation, indeed, and a waterer of the vineyard of God. This was his life and delight, to enjoy the life of God in his own soul, and to recommend it to others; and as he had felt the virtue of it, he was therefore a zealous and faithful witness to it. This was what he laboured to settle all upon, that they might come to feel Christ by the power of his Spirit in their own hearts, which might redeem them from all iniquity, and purify them to himself, a peculiar people zealous of good works; and the word of life hath often been witnessed to flow through him, to the consolation and comfort of the church.

He continued fresh, green and living to the very last, and as he often said, the guide of his younger years was the staff of his age. In the time of his weakness, he advised Friends that came to see him to keep to the truth, and to hold it in the power of it, that they might know it to keep them clean from the evils of the world, and from the world's ways, fashions and spirit.

Some weeks before his death, a Friend, of the ministry, going to visit him, found him in a sweet frame of mind, and he expressed his desire of death rather than life, if it were the will of God; and said, 'I have done all that such a poor old man as I can do. I find nothing, but I am clear of all. I have often spread my case before the Lord with earnest breathings to him, that he would be pleased to show me if any thing stood in my way, if any thing in me was contrary to his will, and I find there is nothing laid to my charge; the great God speaks peace to me, and his pure life is with me.' Then applying himself to the Friend, he said, 'Dear Friend, take care of the friendship and love of this world to which thou art much exposed; and, in thy ministry to others, oh! be careful and watchful, get down low, and abide low. Take care of selfish thoughts and of selfish wisdom, and open

not thy mouth till the pure life is witnessed to arise in thee, and then thou wilt answer and reach to the life in others, and wilt enjoy peace in thy own mind. Oh! keep to the pure sense of life, and it will keep thee as it hath kept me all along to this day :’ with more words to that purpose. His mind seemed to be quite weaned from this world, and full of divine joy and comfort, hoping to put off a weak and feeble body, and to be clothed with immortality, that he might no longer, as through a glass, but face to face, see and enjoy Him whom he loved and had served, and join the glorious company and church of the first-born above, and there rest with saints and angels, and the spirits of the just. The faith and approaching prospect of this, as he said, made him condemn death, yea, made him long for it, being no king of terrors to him, but a welcome messenger of a joyful release, a summons from mortality to immortality, from the infirmities, pains and watchfulness of this life, to the joys and comfort of an endless one.

He was beloved of his neighbours for his just, humble, and inoffensive life; and in the church was a bright example of primitive simplicity and truth. Great was his love to God, and zeal for his name, labouring much in his own and neighbouring meetings, though he never travelled much abroad, to bring the young generation to a sense of truth, and to encourage and establish the elders in it. He was an heavenly-minded man; for though he was a sojourner here, his mind and meditations were much in heaven, so that with the apostle Paul he might well say, “I am crucified with Christ, nevertheless I live, yet not I but Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me.” Gal. ii. 20.

He was very diligent in attending meetings, and careful to be exemplary in going one of the first to them; and so diligently exercised in them to retire down out of self to the springings of life, that sleepiness, even in others, was a very

great burthen to him; and it is a plain evidence of a want of that exercise of spirit, and sense of that divine presence, in which the great benefit of our meetings consists. In his living he was very abstemious, which good observation on a weak constitution led him to, and by which his life was lengthened out to a great age.

He was, in brief, a man much devoted to God and his service, and who had, by living under a sense of the virtue and power of the spirit of God, gained a conquest over the world, the flesh and the devil, and was renewed up in a good degree into the image of him that created him, Col. iii. 10; and it may be said of him, that he was a just man in his generation, one who feared God, and eschewed evil, whose memory, as saith the wise man, is blessed.

His weakness and confinement were long, but that part of it which seemed to usher in death, but of few days' continuance. He was patient and sensible to the last hour, and expressed his hope that he was going. He died with ease, as if he had fallen asleep, and was taken from us in a good old age, and hath left a sweet memorial behind him. He departed this life the 19th day of the First month, 1740, aged upwards of eighty-four years, and a minister about 29 years, and was buried in Friends' burying-ground at Baghurst the 23d of the same month.

PIETY PROMOTED,

IN BRIEF MEMORIALS OF THE VIRTUOUS LIVES,
SERVICES, AND DYING SAYINGS

OF SEVERAL OF THE PEOPLE CALLED

QUAKERS.

THE EIGHTH PART.

BY THOMAS WAGSTAFFE.

“Light is sown for the righteous, and gladness for the upright in heart.” PSALM
xcvii. 11.

“The righteous hath hope in his death.” PROV. xiv. 32.

P R E F A C E.

THE memorials of the persons mentioned in this work, were extracted from testimonies concerning them, or other authentic accounts, and are collected, as those in the seven preceding parts were, with a view to the promotion of piety and virtue; that by having the footsteps of those before them, who have finished their course well, others might be incited and encouraged to follow them as they followed Christ.

It is in my heart more particularly to address the rising youth, with desires that they may be raised up and qualified to fill the places of those who are gone from works to rewards; that the testimony given us to bear may be faithfully maintained, the borders of Sion enlarged, and the glorious unchangeable truth, in the course of divine wisdom, be more established among men.

And first, to those of both sexes, who are yet in their minority, and who often feel the touches of divine love tendering their hearts, and drawing them to good and the love of good men, though, perhaps, like Samuel when a child, they may at first be ignorant of the cause thereof. Let these therefore be entreated not to get from under these precious visitations, but as they feel them to arise, be careful not to neglect, much less oppose them; and in due time such will experience them to be a degree of that divine light "which lighteth every man that cometh into the world," John i. 9.

By bringing all their thoughts, words and actions thereto, they will clearly discern the ground and tendency of them.

It was through the influence of this divine principle many were led in very early youth to wait for and seek after that consolation which they had felt, without knowing from whence it came, until he who first visited, enlarged their understandings, and led them to a further degree of knowledge, and convinced them it was of a divine nature, and that their growth in true virtue lay in a steady attention thereto.

To those who are of riper years, and who have been mercifully favoured with a further enlargement of this divine life, and are in measure turned to it; the safety of all such depends in waiting for its instructions, and under its heavenly influence faithfully following them. Let these be encouraged in the language of the prophet: "Then shall we know, if we follow on to know the Lord; his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth." Hosea vi. 3.

These will, in true wisdom, see the service of their day, feel divine support through this state of probation, and preservation to the end; partaking as they go along of that peace which Christ promised his true followers, "Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you." John xiv. 27.

It was this which supported the righteous in all ages, and is cause of encouragement to look forwards. The same hand which supported our predecessors, is still near to help us in every needful time. Thus by filling up every duty, we may experience in our conclusion, the truth of the prophet's declaration, that "The work of righteousness shall be peace, and the effect of righteousness, quietness and assurance for ever." Isaiah xxxii. 17.

T. W.

London, the 8th of the First month, 1774.

PIETY PROMOTED.

THE EIGHTH PART

SAMUEL CATER, formerly of Littleport, in the Isle of Ely, was convinced of the principles of truth, as held by the people called Quakers, about the year 1655, by the ministry of James Parnel, who, though but a youth about eighteen years of age, was raised up powerfully to preach the gospel, and became instrumental in settling and establishing many therein, both by testimony and writing, and finished his course in Colchester Castle before he reached his twentieth year, for his testimony to the truth. (See Vol. I. page 29.)

Soon after his convincement, the said Samuel Cater was excommunicated by the Baptists, among whom he had walked; and by the records of Friends' sufferings, it appears he was divers times imprisoned for his testimony to the truth. With respect to his Christian progress through a long course of years, from his convincement to his decease, no particular account appears, but what is noted above.

About the latter end of the Seventh month, 1711, he was taken ill; in the course of which illness he expressed himself to some friends and neighbours, who came to visit him, to this effect: that God would have them to be saved, and desired them to mind the grace of God that bringeth salvation, or the light of Jesus Christ in their consciences that reproveth for evil. This he often repeated, with many more such like expressions to all that came to see him in his last

illness, desiring them that were not of our society, not to take it ill that he spoke to them, for it was in true love to their souls, and that they might not put off time till strength failed, for they would find enough to do to wrestle with the pains of the body; 'Therefore,' says he, 'prize your time.' At another time, when in great pain, he desired, that he might quietly hope, and patiently wait for the salvation of God; for neither grace nor glory, nor any good thing would the Lord withhold from them that walk uprightly; often praising God that he felt the presence of his dear Son Jesus Christ, who died on the cross for all, to fill his soul. Again desiring, that he and his house might serve the Lord, let others do as they would; he remarked, that Caleb said, he was four score and five years of age, and he was as strong for war as he was forty years before; 'I am,' says he, 'going of four score and six, and I am as strong for the spiritual war as I was forty years ago.'

To his daughter Elizabeth Hawkes, he would say with great zeal on First and Fourth days, being meeting days; 'Come, dear child, let us wait on the Lord, that though we be absent in body, we may not be in spirit.' Often speaking very comfortably to his wife and daughter, saying he felt little pain, but a difficulty of breathing; and that he was well satisfied with the will of the Lord. If he lived, he hoped to live to the Lord; and if it was his lot to die, he felt true satisfaction therein, and it would be gain to him to be in his Father's kingdom, to behold the glory of his Redeemer, Jesus Christ.

A friend taking leave of him, he said, 'Dear child, the Lord be with thee and many more. Mind it is an excellent blessing to feel and witness the Ancient of days to be with his people, without whose presence we are poor nothing creatures, and not of ourselves able to do anything to the honour of our God.' Not long before his departure, his eyes being shut, he felt for his daughter's hand, and said, 'Dear child, I find the man's words fulfilled.' She asking what man; he

answered, 'The first Quaker that I saw. I was at work upon such a house in the town; he looked upon me, and bade me repent, for the kingdom of heaven was at hand: and now I can say it is at hand. Magnified be thy holy name, O Lord!' several times expressing he felt the kingdom nigh to his soul. The day before he died, he said, 'Now, O Lord! do my eyes see thy salvation; now let thy servant depart in peace.' Being much spent for breath, he said, 'Lord, thou who gavest me breath, canst take it away. If it be thy will, do so: not my will but thine be done, O Lord my God!'

He departed this life the 19th of the Eighth month, 1711. Aged nearly eighty-six years.

GILBERT THOMPSON, of Sankey, in Lancashire, was born in Sedberg, in Yorkshire, about the year 1658. He was in his time a man of great use and service in the church, and in his station of a school-master was eminently qualified for the instruction of youth, being endued with wisdom and skill to govern them by mild and gentle means, labouring to find out their several dispositions, that his application might be suitable thereto. Being an example of humility and good conversation, his labour for their instruction was manifest in their improvement in learning, understanding, and conduct. While under his care, many of them were so reached by truth, and made like tender plants replenished with heavenly dew, as gave encouragement to hope they might prove useful in due season, which has been verified since in several.

But as it is common when truth prevails, the enemies thereof stir up war, so by some envious persons this our friend was persecuted for keeping a school, and carried prisoner to Lancaster castle, which he bore with Christian patience, till discharged by due course of law.

About the forty-first year of his age, he was called to the ministry, in which his labours were edifying, being pure and

unmixed with enticing words of man's wisdom. He travelled through most parts of Great Britain and Ireland, where his service was well accepted; his whole conversation cheerful, yet innocent, was agreeable to the gospel. As if sensible of his approaching conclusion, he visited his friends in his native country, and at London, and signified his great satisfaction therein, saying his time drew near for his being divested of his earthly tabernacle; which proved so, for about two weeks after his return home, he was seized with an intermitting fever, and in about two weeks more died, bearing his sickness with patience, saying he had done his day's work.

He died the 22d of the Fourth month, 1719, at his house at Sankey, and was buried the 25th of the same at Penketh. Aged sixty-one years.

JOHN BUTCHER, of the city of London, was born of religious parents, in the Seventh month, 1666, about two weeks after the dreadful conflagration. His father lived to a great age, dying about his eighty-eighth year, and his mother about her sixty-eighth year; both leaving a sweet memorial behind them.

He, the said John, was by them religiously educated in the way of truth; and, through the grace of God, early receiving it in the love thereof, it pleased the Lord to endue him with a gift of the gospel ministry, and to open his mouth about the fifteenth year of his age, in a public testimony to the true light, Christ Jesus, not only in his outward, but also, and more especially, in his inward appearance, by his grace and Holy Spirit; and he gradually grew therein, and became an able minister, not of the letter, but of the spirit.

He travelled into divers parts of England, being well accepted therein, labouring for the prosperity of truth, and was a lover of peace, unity and concord. Being endued with

a large portion of wisdom and understanding in the things of God, he was enabled to speak to the states and conditions of many. He was a peace-maker, endeavouring to heal breaches and reconcile differences among brethren.

He retained unfeigned love to his brethren to the end of his days, although afflicted with great weakness for some time before his death, which impaired his memory; yet that true love continued in him, was evident by his cheerful countenance, friendly and courteous deportment. In a visit of some Friends, about a year before his decease, he expressed himself very sensibly with respect to the Lord's tender dealings with him all along, and the hope he had of happiness through Christ.

George Whitehead and Gilbert Molleson visiting him, he expressed his kind acceptance thereof, and took it as a token of the love and mercy of God to him; and signified the Lord's tender dealing with him, and helping him since he visited him in his young years, and that the Lord was now with him. After remembering his dear love to Friends, as apprehensive his end drew near, he said his way was bright and clear before him, and that he was truly resigned to the will of the Lord.

He died at Palmer's Green, near Edmonton, in Middlesex, the 16th of the Ninth month, 1721, and was buried on the 21st of the same, in Friends' burial-ground, near Bunhill-fields, after a meeting at the Bull and Mouth meeting-house, attended by a numerous company of Friends and friendly people; aged about fifty-five years.

GEORGE BOWLES, formerly of Giles Chalfont, within the compass of Jourdan's meeting in Buckinghamshire, was convinced of truth in London, about the year 1681. He was a man whom the Lord favoured with a good understanding; and although he had not much human learning, yet he

was eminently endued with divine gifts, whereby he was qualified and made an able minister of the everlasting gospel; and under the influences thereof was enabled to declare the doctrine of truth in a living powerful testimony to that divine light which leads to salvation. His doctrine was sound, instructive, very solid, and free from affectation, tendering the hearts of the hearers. He was not only serviceable in ministry, but was eminently so in the discipline and government of the church, in which he was frequently concerned, and zealous that nothing might remain which would eclipse the lustre and beauty thereof; and that all who professed the truth might walk worthy thereof. Thus sweetly did he walk through a course of many years; and when, through bodily infirmities, rendered incapable of getting to meeting, which was a mile from his house, he removed to High Wycombe, that he might be near the meeting-house.

About five days before his death, he was seized with a strong fever, in which the Lord was pleased to be with him, to the comfort of friends who were about him.

The evening before his end, he was opened in spirit to speak in lamentation of the unhappy state of many, who through unwatchfulness, and by lending an ear to the enemy, had neglected those great privileges God in his merey had offered them, in order for their everlasting good; and also of the Lord's goodness, declaring his love in preserving the faithful in ages past, and even down to this day, and concluding with a sweet supplication to the Lord.

He departed this life on the 18th of the Eleventh month, 1721, and his body, accompanied by Friends, was interred in their burial-ground at New-Jourdans, the 22d of the same.

CHRISTIAN BARCLAY, of Ury, in Scotland, widow of Robert Barclay, author of the *Apology*, to whom she was married in the year 1669, and survived him thirty-two years,

was daughter of Gilbert Molleson, of Aberdeen, merchant, and Margaret his wife, whose pious life is recorded in the preceding volume, p. 116. She was born in 1647, and by accounts preserved was religiously inclined from her youth, and publicly embraced the testimony of truth about the sixteenth year of her age, and, through many hardships and sufferings, walked in a steady conversation consistent with her profession. Her care and concern were great, that all who professed the truth might possess it; grave, serious, and weighty in conversation, diligent in business, and fervent in spirit, being often attended with the power and presence of divine goodness, in which many precious opportunities of refreshment to many present were plentifully manifested and experienced, both in her company and under her ministry, to their great joy and comfort.

Her care and concern were great to prevent slackness or indifferency in the church, but that diligence might be used to make our calling and election sure. Her daily concern for her children and grandchildren, that they might be preserved, was evident to all; her care to assist the poor, and supply them with necessaries, especially the sick, left lasting impressions of love and regard on their minds.

She was taken ill the 12th of the Ninth month, 1722, and from that time continued in a weak state, in which she witnessed many comfortable opportunities. Her concern for the truth and church's prosperity continued with her to the last, for sickness seemed not to alter her temper or concern: many pious expressions dropped from her during her illness, and he who had been with her all her life long, blessed her with his presence to the drawing of her last breath, which appeared to be in great peace and quietness, the 14th of the Twelfth month, 1722, aged seventy-six years.

GEORGE WHITEHEAD, of the city of London, was one who, in the first breaking forth of truth in this nation,

as professed by the people called Quakers, was raised up in his very young years to bear testimony thereto, and through laborious and exercising travail became instrumental in the first planting thereof about the city of Norwich, and parts adjacent. Having been conducted through a long course of years unspotted to his conclusion, for the encouragement of all who may read this account, the following extract from the testimony of Devonshire-house monthly meeting concerning him, of which he was a very serviceable member for about fifty years, is thought worthy a place in these memoirs.

‘He was born at Sun-big, in the parish of Orton, in the county of Westmoreland, about the year 1636, of honest parents, who gave him education in grammar learning.

‘At or about the seventeenth year of his age, when friends, by the mighty power of God, were gathered to be a people, the Lord was pleased to visit him, and by the testimony of truth, he was reached to, and convinced of the necessity of an inward and spiritual work to be known and wrought upon the souls of men; and of the emptiness of outward show and formality in religion. In the year 1654, and the eighteenth year of his age, the Lord sent him forth to preach the everlasting gospel in life and power; and having passed through York, Lincoln, and Cambridge, travelling on foot, had some service in his journey. He came while a youth into Norfolk and Suffolk, where he visited some few meetings of Friends and sober professors; at one of which, nearly the whole meeting was convinced by the mighty power of God, through his lively and piercing testimony and prayer.

‘He continued some months in Norfolk, and about Norwich, where having meetings, he preached the everlasting gospel, and thereby turned many from darkness to light, and from the power of sin and Satan, unto God and his power; that people might not continue in empty forms and shadows, but come to the life and substance of true religion; and to know Christ, their true teacher and leader. Great was his service, labour, and travel in those counties, whereby many

were reached to, convinced of, and established in the blessed truth; and some raised up to bear a public testimony thereunto. He suffered great opposition, hardships, long and sore imprisonments, and severe whipping for his testimony to the truth, in those his tender years,' as by his journal of more than six hundred pages, wherein many of his services and travels throughout most parts of this nation are largely related, will appear.

'He was one whom the Lord had fitly qualified and prepared, by his divine power and Holy Spirit, for that work whereunto he was called, and whereby he was made an able minister of the gospel. He was a large experiencer of the work of God, and deep mysteries of the heavenly kingdom, and was frequently opened in meetings to declare of, and unfold the same in the clear demonstration of the spirit and power, dividing the word aright, to the opening and convincing the understandings of many who were unacquainted with the way and work of truth, and to the comforting, confirming, and establishing, of the people and children of the Lord, in their journey and travel Zion-ward.

'He was not only a zealous contender for, and asserter of, the true faith and doctrine of our Lord and Saviour Jesus Christ, in a sound and intelligible testimony, but also was valiant and skilful in the defence thereof, against adversaries and opposers of the same; and one, who through a long course of many days, was careful to adorn the doctrine of our holy profession, by a circumspect life and godly conversation, wherein the fruits of the spirit, viz., love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance, did eminently shine forth through him, to the praise and glory of God.

'Being thus qualified, and of a meek and peaceable disposition, he was had in good esteem amongst most sorts of people that were acquainted with him; which tended much to the opening his way in his public service for truth, and frequent solicitations of the king and parliament, bishops,

and great men in his time, for the relief and release of his suffering friends and brethren, under sore persecutions and hard imprisonments, and for liberty of conscience, and also for relief in case of oaths. In which labour of love and eminent services, among other brethren, this our dear friend was principally exercised, and the Lord was with him, and made way for him in the hearts of the rulers; so that his faithful labour was often crowned with success, to the comforting and rejoicing the hearts of many suffering brethren.

‘He was a good example to the flock in his diligent frequenting of First and week-day meetings for public worship, and other meetings for the service of truth, so long as his ability of body remained; willing to take all opportunities for publishing and promoting the truth; zealous to support good order and discipline in the church of Christ. As he was not suddenly for taking hold of any, so he was as exemplary in not being forward to cast any off, in whom there appeared anything that was good, being always desirous to encourage the good in all, condescending to the weak, but admonishing the faulty, in the spirit of meekness and wisdom, that they might be preserved in love to truth, and come into the unity of the one spirit, which is the bond of peace.

‘He was a tender father in the church, and as such, was of great compassion, sympathizing with the afflicted, whether in body or mind; a diligent visiter of the sick, and labouring to comfort the mourning soul; careful to prevent, and diligent in composing differences.

‘It pleased the Lord to visit him with some severe pains and weakness of body, so that he was disabled for some weeks from getting to meetings; but he often expressed his desires for the welfare of the church of Christ, and that friends might live in love and unity.

‘He continued in a patient resigned frame of mind to the will of God, waiting for his great change, rather desiring to

be dissolved and be with Christ, saying the sting of death was taken away.

‘He expressed, a little before his departure, that he had a renewed sight or remembrance of his labours and travels that he had gone through from his first convincement; he looked upon them with abundance of comfort and satisfaction, and admired how the presence of the Lord had attended and carried him through them all.

‘He departed this life in great peace and quiet the 8th day of the First month, 1723, about the eighty seventh year of his age, having been a minister about sixty-eight years, and was buried the 13th of the same, in Friends’ burial-ground in Bunhill-fields, attended by a large number of his friends and others.’

THOMAS ALDAM, formerly of Warmsworth, in Yorkshire, was educated in the way of truth we profess. He was in his youth early visited with the spiritual appearance thereof in his soul, and by and through faithfulness thereto he was fitted and prepared for a dispensation of the gospel about the twenty-fourth year of his age; in which he was fervent in stirring up friends to faithfulness in the several testimonies of truth, and which he also adorned with an exemplary life and conversation, giving testimony thereto by two years and an half’s imprisonment, about the years 1671 and 1684.

He was diligent in attending meetings both for worship and discipline, in which he was very serviceable, being of a sound judgment and able in counsel. Much might be said of his labours, in which he always sought the preservation of peace and unity among Friends, and retained his integrity to old age.

He was taken ill about the Seventh month, 1722, and from that time kept his room under great weakness of body;

but was preserved in a weighty, tender frame of spirit. As he had always been a diligent attender of meetings, so at his desire the meeting was often kept in his room, in which he was fervent in prayer, and bore testimony to the goodness of God to his soul, and had a word of encouragement and exhortation to others, to their mutual comfort and edification. During his illness he was frequently visited by Friends, to some of whom he expressed his hope and confidence in the Lord, that through the mercy of God in Christ Jesus, he should have a place of rest in the world to come, and an inheritance among those who are sanctified.

He departed this life the 17th of the First month, 1723, and was buried in the burying-place at Warmsworth, which himself had enclosed, and built a meeting-house therein, and in his life-time given to the use of Friends, the 19th of the same. Aged seventy-four years.

RICHARD CLARIDGE was born in the Tenth month, 1649, at Farmborough, in the county of Warwick, of sober and reputable parents, who brought him up to learning from his childhood, and in the seventeenth year of his age sent him to the University of Oxford, where, after some years' continuance, he took his degree of B. A., and was ordained a deacon. In the year 1672 he was ordained a priest, and had his induction to the rectory of Peopleton, in the said county of Warwick, where he continued a public preacher upwards of nineteen years.

During this time, the Lord was often pleased, by the in-shining of his divine light, to open his understanding, and showed him the inconsistency of his then employment; and for the sake of a good conscience towards God, he quitted his parochial charge and tithes revenue, and freely resigned the service in the year 1691.

After this he joined himself to the Baptists, and was for

some time a public preacher among them; but his seeking soul not finding that satisfaction which he earnestly longed for and sought after, his eye being still to the Lord for the guidance and direction of his Holy Spirit, the mystery of the pure evangelical dispensation was clearly manifested, and he was brought to embrace the truth as professed by us, and made a public profession thereof in the year 1697. He was brought to a patient waiting in silence, not daring again to open his mouth until it pleased the Lord, by the immediate operation of his blessed Spirit, to influence him thereto, and make him a free minister of the gospel of Christ; in which his testimony was sound and edifying, pressing all to purity of life, adorning the same in his life and conversation. His piety towards God and love to his neighbour, the truth and justice of his words and actions, made him as a light in the world, and gave forth a testimony to the truth in the hearts of others. In his own family he was a living example of virtue, being an affectionate husband, a loving father, and a kind and gentle master; frequent in supplication to the Lord for the preservation of himself and household in the way of truth and righteousness, charitable to the poor, and a frequent visiter of the sick. In his more public service, his various treatises, written in defence of truth, will stand as lasting monuments of his unwearied endeavours for its promotion.

For some years before his death, he was in a declining state as to bodily health, yet his love and zeal declined not; but he kept close to meetings till about a week before his departure, when he was taken with a shortness of breath, attended with a fever, which continued on him to his end. During the time of his sickness, he expressed to divers friends who visited him, his inward peace and satisfaction of soul, and an humble resignation to the divine will, in an assured hope of a glorious immortality, placing his whole trust and confidence in the free grace and mercy of God.

He departed this life the 28th of the Second month, 1723,

aged seventy-three years; and was buried in Friends' burial-ground near Bunhill-fields, attended by a numerous company of Friends and others.

JOHN BROWN, an ancient Friend in the county of Surry, was born at Laleham, in Middlesex, the 1st of the Sixth month, 1639, and was one of the first convinced in the county where he dwelt, and became a member of the monthly meeting of Kingston upon Thames when the meeting-house was built, and continued a member thereof forty-eight years. According to the talent received, he was a zealous contender for the faith, not fearing the face of man, nor turning his back in the day of battle; but patiently suffered imprisonment in Newgate six or seven times, as well as other jails, one of which was before the fire of London, when he was obliged to carry his bed out on his back, when the prison was burnt; besides the spoiling of goods which he many times suffered. He neither fled in the winter, nor on the Sabbath day; but remained steadfast to the truth to the day of his death.

He was taken ill at his son-in-law's, Jacob Forster's, in Blackman street, Southwark, about the Fourth month, 1723, which he endured with great patience and satisfaction, being sensible it was for his end; and expressed his resignation thereto, full of heavenly expressions and divine exhortations to all who were about him.

He died the 6th of the Fifth month, 1723, and was buried in Friends' burial-ground, at Kingston aforesaid; aged upwards of eighty-two years.

DANIEL ROBERTS, an ancient Friend, of Chesham, in the county of Bucks, was born at Siddington, near Ciren-

cester, in the county of Gloucester, about the year 1656. His father, John Roberts, of the same place, was convinced in the first breaking forth of truth as professed by us, by that servant of Christ, Richard Farnsworth, of whom some memoirs are extant. This our worthy friend was one whom in his early age the Lord was pleased to call into his vineyard, and committed a dispensation of the gospel to him; in the exercise of which he was often made an instrument of edification and comfort, and by his labour therein some were convinced before his removal to Chesham. He not only had to do, but to suffer for his testimony, being imprisoned in Gloucester castle about two years, till discharged about the year 1684.

After his settlement at Chesham, great was his care to show forth an exemplary conversation of a meek and peaceable spirit, seeking the peace and unity of the church, being often opened in tender counsel to the weak, yet steady in his zeal against every appearance of evil. In his family he was a loving husband, a tender father, and a kind master; to his neighbours courteous and kind; his honest and innocent conversation raising an honourable esteem for him.

In his last illness he appeared to be in a sweet frame of mind, much to the comfort of some friends who visited him, and gave them good cause to believe he died in peace with the Lord and entered into rest.

He departed this life the 16th of the Twelfth month, 1726, and was interred in Friends' burial-ground the 19th of the same, aged about seventy years.

JAMES OLDHAM, was born at Warrington, in the county of Lancaster, about the year 1715. His conversation was according to the course of this world, and according to the prince of the power of the air, the spirit that now worketh in the children of disobedience, until about the

twentieth year of his age, when reading some books on religious subjects, he perceived the necessity of experiencing judgment because of sin, and the work of redemption through Jesus Christ our Lord. After having been for some time seeking the way to Zion, according to the degrees of light and knowledge imparted, he was convinced of the truth professed by the people called Quakers, and became a deeply-exercised, exemplary and well-approved member of their society.

The awfulness and simplicity of his conduct is still remembered by some, to whom in their religious infancy he was as a nursing father, although himself but a stripling in respect to years. Having tasted that the Lord was gracious, he had strong sympathy with the sincere travellers under various denominations; nevertheless he was very careful not to go before or beyond the guidance of truth for the help of others.

Being seized with a fever, at some intervals his understanding was affected; but at others the composure and solemnity of his spirit were comfortably apparent. He addressed divers of his friends in a manner suitable to their states, and signified his sole dependence was upon that merciful arm whereby he had been visited. The day before his decease, a friend sitting by his bed-side, he bore a short but powerful testimony to the love and goodness of God; expressed the views he then had of the divine light and glory, adding, by way of appeal to the Almighty, 'Oh Lord! thou knowest I have loved thee with an unfeigned love;' or in words of like import.

After some time spent in solemn silence, he broke forth into an audible melody, which was very affecting; and having been singularly cautious of expressing more than he enjoyed, there is abundant reason to think he was at that season favoured with a sense his warfare was nearly accomplished, and of a settlement in the divine presence and favour for ever.

He departed this life at the house of William Wagstaffe, in Martin's-le-Grand, in remarkable quietness, as a lamb, in the Third month, 1740, aged about twenty-five years; and after a large and solemn meeting, was decently interred in Friends' burial-ground in Bunhill-fields.

JOHN FOTHERGILL, of Carr-end, in Wensleydale, late of Knaresborough, in Yorkshire, was born of religious parents, and carefully educated in the principles of truth. Being made sensible in his early years, that neither tradition, outward regularity, nor any thing short of real inward purification of soul, would render him acceptable in the sight of the Lord; he therefore gave up his heart to him, who, through the effectual operation of his divine grace, baptized and gradually purified his spirit, and prepared and fitted him to be an able minister of the gospel of peace and salvation. To which service he was called when but young, and readily gave up, not suffering the things of this world to take up his mind and time; but laboured diligently and faithfully therein, from his young years to the conclusion of his days.

In all the stations of life, his testimony was confirmed and adorned by a conduct becoming a minister of Christ, whom he served faithfully and with great diligence; and by a daily inward dwelling with the spring of wisdom and light, his mind was often opened, and his spirit sustained to secret worship when his hand was upon his labour. His delight was in the law of his God, to meditate therein day and night, and to talk of his statutes in his house to his family, and those with whom he conversed; and many times by a transition from earthly to heavenly things, instructed and edified the minds of those present.

In his public testimony, [he was] awful and weighty, being endued with true wisdom, strong and immoveably bent

against all unrighteousness; quick in discerning, and powerful in detecting the mysteries of antichrist, who has sought to stupefy the people with the golden cup, and thereby to spread the power and enlarge the borders of the kingdom of death. As a flame of fire was he to the rebellious and stubborn; but refreshing as the dew on Hermon to the honest traveller, ministering counsel and comfort to the drooping soul; being not only an instructor, but a father to many. Zealous and wise in the support of the discipline established among us; impartially and honestly doing judgment and justice; no family connections, not even his own, could bias him from laying the line upon offenders, nor from a steady endeavour to keep clean the camp of God; in which labour he was often successful, being made a terror to evil doers, and a praise to them that did well.

Thus conducted in every station of life, he became honourable amongst men, and greatly esteemed by those of superior rank who knew him; being adorned with that dignity which truth confers on its faithful followers.

In the course of his gospel labours he travelled much in this nation, in Scotland and Wales. He visited Ireland several times, and thrice he crossed the seas to America in the same service, to the comfort and edification of the churches, leaving seals of his ministry in many places. In the year 1744 he attended the yearly meeting at London, in company with his ancient friend, Boswell Middleton, for whom he had a singular esteem; and although his weakness rendered it difficult for him to attend the large meetings for business, nevertheless he did attend them, and his exemplary, reverent, watchful frame of mind therein, rendered his company truly acceptable and serviceable. On his return, he attended the midsummer quarterly meeting at York; after which, in a letter to a friend, after mentioning the weakness of his body, 'Yet,' says he, 'I think my better part is almost uncommonly supplied in divers respects, much to my comfort, and the reviving of my faith in the heavenly influence, which

is strength in weakness, and will be, where his only worthy name hath the praise.'

In the latter part of the said year he attended the circular yearly meeting at Worcester, where he was enabled to bear a noble Christian testimony to the all-sufficiency of that power which had preserved, supported, and guided him in the way that was right and well-pleasing; and is likewise able to do the same for all the children of men. After visiting Bristol, Bath, and some other meetings, he returned home by easy journeys, having meetings as opportunities offered. After his return he got to meetings for some weeks, and his testimony was as lively and powerful as ever; several times expressing his satisfaction and inward peace, in having performed his last journey, saying his shoulders were a good deal lightened by it, and he was reconciled to his grave, if he was now to be taken away.

The last two weeks he slept almost continually, day and night, his memory and capacity being much impaired; yet when almost all other expressions failed, he was observed to repeat the following in a very fervent and emphatical manner: 'Heavenly Goodness is near; heavenly Goodness is near.' Thus, the mighty God who visited him in his youth with the discovery of his saving power, who thereby cleansed him from unrighteousness, and sanctified him to himself as a chosen vessel, supported him in all his faithful labours by sea and land, covered his head in all conflicts, and by whom his bow abode in strength, became his evening song and stay in the decline of life; that heavenly goodness he had ever prized as his chiefest joy, remained as a seal upon his spirit, that he had pleased God, and was accepted of him.

He departed this life at Knaresborough, the 13th of the Eleventh month, 1744, and was honourably buried in Friends' burying-ground at Scotten, near the said town, the 15th of the said month; aged sixty-nine, and a minister nearly fifty years.

BENJAMIN KIDD, of Banbury, in Oxfordshire, was born at or near Settle, in the county of York, and educated among friends. While very young he was favoured with a visitation of truth, to which he was faithful, and through the powerful operation thereof, was in or about the twenty-first year of his age called to the work of the ministry; wherein he was eminently qualified rightly to divide the word of truth, and to unfold the mysteries of the gospel in great brightness, to the informing and convincing many, and to the comfort and encouragement of such as were under affliction and distress of mind in their religious progress.

He was eminently qualified for great and singular services in the church, a diligent attender of meetings, both for worship and discipline; in both which he was very serviceable. He was a man of sincerity and integrity, of good understanding in matters useful to mankind, and freely communicative; universal in his benevolence, and laborious to do good to all. Deep in divine experience, sound in judgment, wise in counsel, zealous for the promotion of truth and righteousness, and the exaltation of the cause of his Lord and master in the earth. He was instructive and weighty, yet becomingly cheerful in conversation; exemplary in life and conduct, peculiarly kind and fatherly towards his friends, compassionate to the poor and distressed, generous and noble in his disposition, highly useful and agreeable to his neighbours, and generally beloved by persons of all ranks and denominations to whom he was known.

The principal design of these observations is to excite thee, reader, to consider in what manner he was raised to this dignity in the church; and also to reflect, that the same divine principle is in thee, and if thou art faithful thereto, the same fruits will appear according to thy measure.

About the thirtieth year of his age he visited America, where many were convinced, and others confirmed through his powerful ministry. His service there was very great, and

much to the edification, comfort, and satisfaction of Friends, as appears from sundry accounts.

After he settled at Banbury, he visited Ireland and various parts of Great Britain. The city of London, in particular, frequently partook of his pious and fervent labours, to the great help and consolation of many, who have had just reason to bless the Lord on his behalf.

A few months before his death he was greatly afflicted with a disease which was very painful to bear; but at times he got a little out, and particularly he attended the quarterly-meeting at Oxford, in the Tenth month, 1750, O. S., though under great affliction of body, which gradually increased, together with a dropsical disorder attending; through all which his patience and resignation were very remarkable. About a month before his decease, he attended the meeting at Banbury, at the burial of a young man whom he greatly esteemed, which he got to with great difficulty, being obliged to be supported by two friends. In the course of the meeting, he was raised, beyond all expectation, to preach the gospel powerfully for about an hour, to the tendering the hearts of almost all present. Many of his neighbours being there, confessed, with admiration, to the power by which he was raised that day, remarking that he had been a good man all his time, and that the Almighty had crowned him in the conclusion. After this he was mostly confined within doors, and continued in great submission to the divine will, without murmuring or repining.

A Friend from London visiting him, found him under great bodily affliction, but freely resigned to the divine will, expressing his firm hope in that power which had all along supported him; and that, though the greatest kindness to him was to solicit a release from his pains, yet he desired to be content and wait the Lord's time. When the said Friend took his leave of him, he expressed himself to him in an affectionate manner, to his great comfort and encouragement.

At another time, having delivered some excellent exhorta-

tions to those present with him, he added, for their encouragement to persevere in their Christian progress, 'I am under no fear or doubtful apprehensions; for I know that for me to live is Christ, and to die is gain.'

When he was first seized with the hiccough, he seemed full of joy, saying, 'This is a welcome messenger, it is one step nearer.' His wife standing by, asking why, he answered, 'It will be a glorious change; I am not afraid to die and to put on immortality; that will be desirable; yet I leave it, though of choice I had rather be dissolved; but the Lord's time will be the best time:' often saying death would be the most welcome messenger he ever met with.

Thus this good man finished his course, his sun going down in great brightness, at Banbury, the 21st of the Third month, 1751, O. S., and was buried the 24th of the same, after a large and solemn meeting; aged about fifty-nine; a minister about thirty-eight years.

SARAH ARTIS was born at Woodbridge, in the county of Suffolk, in the year 1714, of religious parents, who were both taken away while she was young. She early discovered a sincere desire after the knowledge of the truth, and the seed thereof falling upon good ground, it took root downward; and being humble in spirit, and patient under the operations of it, it brought forth plentifully, so that about the twenty-sixth year of her age she came forth in testimony, in which she was clear in her delivery, sound in judgment, and, being seasoned with gospel love, it might truly be said, she was one of the wise-hearted women in our Israel.

She was often concerned to visit particulars, more especially of the younger sort, and was often made instrumental to open their present states, and to administer the wine and the oil as the occasion required. She visited divers parts of this nation and Ireland, and, her life and conversation corre-

sponding with the doctrine she preached, her services therein were acceptable.

Her illness, which was a cancer in her mouth, was very long, and much affected her speech, so that she could not utter words but with great difficulty. She languished for some months, and was earnest in spirit that she might be preserved in patience and an entire resignation, whether to live or die.

She expressed great satisfaction in that she had been faithful in the discharge of her duty, and near her end had a great desire of being dissolved, in a full assurance of entering into that rest which is prepared for them that die in the Lord.

She departed this life about the forty-fourth year of her age, and was interred in Friends' burial-ground at Woodbridge, the 19th of the Fourth month, 1758. A minister eighteen years.

WILLIAM PITTS, of Southwark, in his young years, was early visited with a call of divine grace, and by adhering thereto and submitting to its operations, he became convinced of the essential doctrines of Christianity, as professed by us. In his minority he was educated by a priest, under whose tuition he attained a considerable knowledge in several of the learned languages; yet the tender scruples which were raised in his mind, under a clear conviction of the impropriety of the needless ceremonies and salutations in which he had been educated, exposed him to many sufferings from his father, from whom he received unkind treatment, which he endured with much patience and fortitude, and which tended much to his growth and advancement in religious experience, and preparation for further service.

From some minutes he left, he was under some conflict of mind respecting his appearing in the ministry, which con-

tinued nearly three years before he gave up thereto; and having a clear sense of the importance of that weighty service, and the necessity of obtaining a certain evidence of his mission, he waited for a confirmation thereof, lest he should run before he was sent. In the Fifth month, 1738, he was enabled publicly to utter the following sentence, 'If the trumpet give an uncertain sound, who can prepare himself for the battle.' This, as he has been heard to say, afforded him instruction through the future service of his day, which was very great, his heart being fully given up to do whatever his hand might find to do, as was evident from his own expressions to some Friends who visited him in his illness, whom he encouraged to faithfulness, saying that for the last twenty years he had never omitted one service which had appeared to be his duty, and he had now the comfort and satisfaction thereof, or words to that effect. Great as were his services, his talents and qualifications were employed to the glory of the giver.

In the Fourth month, 1760, he set out to visit Friends in Buckinghamshire, and some adjacent parts; but being much indisposed, he returned homewards, and at the house of our friend Thomas Goring, at Uxbridge, he was suddenly taken very ill; during which he uttered the following expressions: 'Oh, my Father! my Father! be pleased to be with me in my affliction.' He gave it as his judgment that his time in this world would be short, and that he should die of this present illness; and said, 'I am fully resigned to the will of Providence;' declaring he coveted not length of days, and that he was very easy in body and mind. Being asked how he did, he said he was very sick in body, 'but I have a great physician in heaven, who is very merciful to me, and near me in this illness.'

At another time, after having repeated his perfect resignation to the will of his great Master, he said, 'If it pleased him, he had rather die than live, unless he had any further service for him to do. And he could rejoice, saying, "O

death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law; but thanks be to God, who giveth us the victory."

Many Friends from London and elsewhere went to see him, whose visits he took very kindly, and to one of them he expressed himself in the following manner: 'I never coveted riches nor power; and indeed, if I had obtained them, what could they, or all the friendships of the world, do for me now? Nothing but the testimony of a pure conscience, and the inward sense of divine favour, can comfort my soul in these moments. Thanks be to my heavenly Father, I feel his supporting arm underneath, and it is a rest indeed, a joy that overcomes all. It makes this bed easy, and enables me to bear calmly, and without complaint, the dispensations of his gracious providence. I wish for nothing to myself otherwise than it is. I accept with satisfaction and thanks the kindness of my friends: in compliance with their request, and thinking it my duty to do what may be in my power, I take the medicines prescribed, which, though it may not seem meet to Providence in his wisdom to render instrumental in the restoration of health, yet, through his blessing, they have so far succeeded as to remove the sense of acute pain. To be thoughtful of, and prepare for this trying time, have I frequently and earnestly exhorted others, not without considering and knowing the many strong temptations of this world, which, however, as we are obedient to the spirit of Christ, we shall be enabled to overcome; that in the conclusion they might have this answer of peace, this divine consolation of mind. It always appeared best to me, to do this in great love and gentleness, so that I might persuade, not force them to Christ. When this time comes, it will be found hard work, without any additional weight, to struggle on a dying-bed with the pangs of the body. But how much more to be lamented is the condition of those, whose consciences accuse them with having enriched themselves by oppressing the poor and helpless; and when in an unprepared state,

after a life of rebellion and hardened in iniquity, such must feel the terrors of a guilty mind, added to the agonies of a perishing body.'

A friend who went to visit him, a day before his death, asked him how he did; after a short pause he said, 'I am waiting for my great change. O my Father! be pleased to be with me, and comfort me in my last moments.' The last words he was heard to speak were these: 'There is a great God in heaven, who is Zion's king. O Zion! O Zion! O thou great King of kings!' Soon after which, he departed in great tranquillity and composure of mind, the 15th of the Fifth month, 1760. His body was brought to his own house in Black's-fields, Southwark; and from thence, after a solemn meeting at Horslydown, attended by many Friends, was decently interred at Friends' burial-ground in the Park, Southwark. Aged about fifty-one years, and a minister twenty-two years.

ROBERT PLUMSTED, of Gracechurch-street, London, was in his youth addicted to gaiety and the delusive pleasures of this transitory world; but was preserved out of the gross evils thereof. About the twenty-eighth year of his age, it pleased Divine Providence in great mercy to manifest to him, that if he would obtain peace he must walk in the narrow path of self-denial. Thus by adhering to the dictates of divine grace, he was enabled to deny himself of the pleasures and pomps of this world, take up his cross, and in a good degree was brought into conformity to the leadings of truth. Sometimes for about a year before his decease, he appeared in a few words in our religious assemblies in a tender manner, which was acceptable to Friends.

He was afflicted with a long and painful illness, in which he had at times access to the throne of grace, and when reduced very low, uttered these words distinctly: 'Lord! as

thou hast continued me to this moment, let me not depart without undoubted evidence of thy favour.'

He quietly departed this life the 14th of the Seventh month, 1760, at the Hot-Wells near Bristol, and his corpse being brought to London, was interred the 23d of the same, at Winchmore-hill, in Middlesex, accompanied by many friends, after a large and solemn meeting at Devonshire-house in London. Aged thirty-six years.

LYDIA LANCASTER was the daughter of Thomas and Dorothy Rawlinson, of Graithwaite, in the county of Lancaster, who both descended from families reputable among men; and they both came among friends on the principle of conviction, and were religiously concerned to instruct and example their children therein, as the most precious of all blessings.

That powerful hand which alone can give the increase, mercifully extended an excellent blessing to several of their children, and particularly to this their daughter; and as it opened the heart of Lydia of old, so it opened her's, to receive the heavenly message. In her young years she became sensibly acquainted with the Lord, and witnessed his gracious dealings with her, in order to redeem her to himself, and make her a sanctified vessel to place his name in.

About the fourteenth year of her age, she had a view of the will of Providence to engage her in the ministerial service; under which concern she continued about ten years, growing in wisdom and experience, that she might come forth in the right time, endued with proper qualifications. In this time of deep travail and heavenly discipline, she learned to say with the prophet Isaiah, "He wakeneth me morning by morning, he wakeneth mine ear to hear as the learned."

About the twenty-fourth year of her age, she came forth

in a living, powerful testimony, and grew therein. The blessed author of all spiritual riches having abundantly replenished her with the treasures of his kingdom, she soon became an able dispenser thereof to the churches, having a word in due season to divers states; and like the well-instructed scribe, brought out of the treasures committed to her, things new and old. And as she was eminently favoured by her great lord and master, she became humbly devoted to his requirings. When called forth into the various parts of his vineyard, she freely gave up to spend and be spent for his name's sake.

She visited this nation, or the greatest part of it, several times; Ireland and Scotland twice; also the continent of America; in all which she was rendered instrumental to build up many in the most holy faith; particularly in America she left many seals of her ministry, both in the edification and help of those who were of the society, and the convincement of others, gathering them to the great Shepherd of the flock.

Her openings into the mysteries of the kingdom were deep and instructive, adapted to the state of those amongst whom she laboured; close and with authority to the negligent and careless; yet all her ministry was attended with that love and tenderness which accompanied her lord and master, who came to seek and to save that which was lost. She was favoured with a most excellent utterance, her gesture awful, her voice solemn; and all her demeanour in the exercise of her gift, becoming the dignity of the gospel ministry. She was signally favoured in supplication, having near access in spirit to the throne of majesty and grace, before whom she worshipped with calm rejoicing and awful reverence.

Thus, through a course of many years she retained her zeal and integrity, and in her old age was strong in the power of an endless life. Great indeed was her growth in religious experience, even to the stability of salvation, and an assurance that she should never fall, yet accompanied with

the deepest humility. Filial love, which casts out fear, was the covering of her spirit, and rested almost constantly upon her for several months before her removal.

About six weeks before her departure, she thus expressed herself to a Friend she had favoured with an intimate acquaintance: 'My natural strength is not so much impaired as to give me reason to expect a sudden removal from this world; but I feel so constantly day and night the virtuous life, and my Father's holy presence is so constantly with me, and I enjoy so much the spiritual communion and fellowship of saints, as to give me an apprehension I am not far from mine everlasting home;' to which she sweetly added, 'A glorious crown and everlasting song is before me.' The Friend to whom she thus expressed herself being deeply affected with the sense of the over-shadowing of the Holy wing at that instant of time; she further added, 'If the foretaste be so joyous, what are the riches of the saints' inheritance beyond the grave?'

She was supported to labour in the gospel almost to the conclusion of her days, having attended the funeral of an ancient Friend, William Backhouse, several miles off, on the First-day of the week, and preached the gospel in the demonstration of its own power; and finished her course the Seventh-day following; and as she lived so she died, in great favour with God and man, full of days, and full of peace.

She died at Lancaster the 30th of the Fifth month, and was honourably interred in Friends' burial-ground, the 1st of the Sixth month, 1761. Aged about seventy-seven years, and a minister about fifty-three years.

WILLIAM BACKHOUSE was born in the year 1695, at Yealand, near Lancaster, of religious parents. His father dying when he was about two years old, a prisoner in Lancaster castle, for his conscientious testimony against the pay-

ment of tithes, the education of his children devolved solely on his mother, who was religiously concerned in this duty, both by precept and example, and it pleased divine Providence to bless her endeavours with success therein.

About the twenty-sixth year of his age he came forth in a public testimony, and by faithful obedience to the requirements of the heavenly giver, he witnessed an enlargement in his gift, and was an acceptable minister.

He visited the churches in most parts of this kingdom, Scotland, Ireland, and the continent of America, much to the comfort and satisfaction of friends, he being furnished with sufficient strength for the service of the day; being sound in doctrine, tending to information, instruction, and edification; exemplary in attending meetings both for worship and discipline, in the latter of which he was highly serviceable, being a lover of peace, of a loving, courteous disposition to all; an affectionate husband, a tender parent, and kind neighbour, which procured the love and esteem of them all.

In his last sickness, being a gradual decay of nature, it pleased the Almighty to favour him with many precious earnestness of a blessed inheritance. Divers friends who visited him, were in a good degree made sensible thereof. In some of these opportunities he was engaged in a lively manner, though in deep humility, to commemorate the gracious dealings of the Lord with him in the course of his pilgrimage, and thankfully to rejoice that he had laboured in his day to perform what he believed was required of him; and could make his appeal to his heavenly Master, saying, 'Although I have had the world to struggle with for the support and prudent provision for my family, yet thou knowest, O Lord, I have been more concerned for thy honour and the good of souls, than for any other considerations.'

Though greatly blessed in his nearest connections of life, yet being weaned from this world and its enjoyments, he waited with great patience and resignation for his dissolution.

He departed this life the 21st of the Fifth month, 1761, and was buried at Yealand the 24th of the same. Aged sixty-six : a minister above forty years.

HANNAH SMITH, wife of John Smith, of Philadelphia, was the daughter of James and Sarah Logan, and born there on the 21st of the Twelfth month, 1719-20.

By the care of her parents she was in a great measure preserved from the levities incident to early youth, and by opportunities of improvement afterwards, she acquired such qualifications as gained her much respect and esteem. Though the affluent situation in which her parents were placed, yielded flattering prospects of the ease and gaiety of the world, the durable riches of true religion appeared to her a treasure of much more consequence, and not to be relinquished for shadows and delights that die in the enjoyment. Thus at a period when the slippery paths of vanity in a succession of increasing allurements, are apt to ensnare youthful minds, it pleased the Lord to bless her endeavours against the temptations of vain and unprofitable company, and to strengthen her love to inward retirement. Having tasted of the visitation of divine love to her soul, she saw it to be the pearl of great price, and that her all must go to purchase the field where it lay. From that time forward there is reason to believe this purchase became the principal business of her life, and with great sincerity and ardour she laboured to have all those disquieting affections silenced which arise from temporal objects, and she was helped at times to know the breathing of her soul answered, and was made to partake of the joys of God's salvation ; under which her care over her words and deportment was increased. She continued to take suitable opportunities of retirement, and for reading the Holy Scriptures ; and in the relation of a

child, wife, and mother, was tenderly careful to fill up her place becoming those stations.

About the year 1756 she appeared [in the ministry of the gospel] in a few words in much simplicity of heart and godly sincerity, and was concerned in visiting Friends in their families, and also accompanied some of her own sex to divers large yearly meetings in the neighbouring provinces. After her return to Philadelphia, which was half a year before her departure, she continued to attend religious meetings with as much diligence as the weakness of her constitution would admit, and when there to clear herself of what she believed required of her.

During her last illness she told her husband several times that she believed she should not recover; and though her bodily pain at times was very sharp, she was favoured with an entire confidence in the mercy of God through Jesus Christ, whom she found to be a refuge from storms, and a sure defence in the day of distress. Another time, acquainting him, with great sweetness of spirit, of the state of her mind, she said, 'Notwithstanding the close trials I undergo, my foundation remains sure, and I have a hope, yea, an unshaken hope, that there is a place of rest prepared for me.' At another time, mentioning the prospect of her change being near, she entreated her husband to strive for resignation, 'for,' says she, 'I am easy, I feel no guilt.' A few evenings before her decease, as her husband sat by her bedside, she desired that her children and all about her might keep as still and quiet as possible when she departed, and after mentioning several other things relative thereto, told her husband that she felt pardon and forgiveness for all omissions of duty; and concluded this very affecting conversation with these words, 'Oh! the infinite loving-kindness of a merciful God, who has made such a poor creature as I am so rich in faith and firm in hope, that I shall be accepted of him.'

She departed this life on the 19th, and was decently interred on the 23d of the Twelfth month, 1761; aged about forty-one years.

MARY SLATER, late wife of William Slater, of Lothersdale, in Yorkshire, was descended of honest parents, though her mother did not profess with us, her father being after his marriage convinced of our principles.

Being of a very gay, sprightly temper, she was soon carried away with the delusive vanities and pleasures which abound; though often attended, when very young, with strong convictions. These were stifled for a time by various scenes of dissipation and folly, to which she had recourse, till the Father of mercies, by his good Spirit, effectually reached her when in the full career of mirth, being at a public evening entertainment of the neighbouring youth, about the fifteenth year of her age. This strong and humbling visitation, as she often expressed, brought her to see the folly of such mirth and jollity, being at that time attended with such an awful dread on her mind, as made her willing to depart from these vain amusements, having no longer pleasure in them.

She now began to see the situation she was in, and the need she had of saving help, by which a secret hunger and thirst were begotten in her after divine and substantial food, which led her with diligence to attend the way of worship in which she had been educated; but finding no true satisfaction or proper nourishment for her disconsolate panting soul, she often returned from the place of worship in tears and great anxiety of mind. She then went among the Baptists, in hopes of meeting what she so ardently desired after; but, being here also disappointed, she was led to attend Friends' meetings; though till now she even abhorred the name, yet at length, through divers close conflicts and probations, she

came to experience that divine comfort and consolation which her soul had so longed for and laboured after. The way of life and salvation being then pointed out to her, she had soon to tell to others what the Lord had done for her soul; for, about the seventeenth year of her age, she came forth in a public testimony; and being faithful and diligent in the exercise of her gift, she became an able minister of the word, being freely given up to her great Master's service, though often under great temporal inconveniences. Her husband was never possessed of much of this world, yet their house and hearts were open to entertain their friends with the best they had; and it was often cause of humble thankfulness to her mind that, notwithstanding their low beginning, they never wanted what was needful, ever preferring the welfare of Zion before her chiefest joy.

She visited, several times, most parts of England, Scotland and Ireland, in which her services were acceptable, and left lasting impressions on many minds; her ministry being in the demonstration of truth, and in the power thereof. She was fervent in prayer, being often favoured with near access to the throne of grace, to the baptizing of the assemblies into an awful adoration of him who lives for ever.

Thus through a variety of services she laboured faithfully, as well in the discipline as ministry, so that the memorial of her labours has left a sweet savour behind. In private life, she was exemplary in conduct, and in the near relation of wife and mother; in conversation innocently cheerful, yet solid and savoury, which rendered her company very acceptable.

For some weeks before her death she was confined to her bed, under such bodily affliction that she had not strength to say much further than signifying her satisfaction at seeing Friends, and her unity with them. At one time she said to a friend who visited her, that she was very weak in body, but the Lord was strong; adding that she was easy and had

peace of mind, her day's work being done. There is no doubt but she has laid down her head in peace.

She departed this life the 3d of the Third month, 1762, aged sixty-nine years, and was interred the 7th of the same, in Friends' burial ground in Lothersdale aforesaid.

JOHN RANSOME, of Northwalsham, in the county of Norfolk, was a lively example of true piety, and through a course of many years laboured for its promotion; which he continued till illness deprived him of his faculties, and by which means we are deprived of any expressions from him in his last illness.

That such an example should not be lost, as an incitement to future generations to fill up every duty, and be truly serviceable also in their day, the following abstract of a testimony from the quarterly meeting of Norfolk concerning him is here inserted, viz :

‘He was educated in the profession of truth, and in his young and tender years, reached by the extendings of divine love, and happily closing in therewith, he soon gave ample proofs of its efficacy, that as he grew in years he grew in the knowledge and obedience of truth.

‘He came forth in the ministry about the twenty-eighth year of his age. Many were the precious gifts bestowed upon him, and the testimony given him to bear was truly comfortable; his openings deep and instructive, and he became an instrument of singular benefit to many, from a true sense that was given him of their states and conditions.

‘As an elder and overseer he was without rebuke: his mind being filled with unbounded charity and love, counsel and reproof were well received from him; and as he felt deeply for the infirmities of all, so he exposed the failings of none. Thus eminently covered with the spirit of healing, he seldom met with an obstinacy able to withstand it. He

never designed offence to any, and if through misapprehension it was conceived, he was unwearied in his application to remove it; strong in the truth, yet for the sake of it, subject to the weakest; suffering all things, and in condescension sacrificing every selfish consideration to their help. He loved mankind in truth, and thus qualified, he became a pattern in word and conversation, adorning the gospel he preached. He was endued with a large share of natural understanding, which being sanctified by the great and good hand that blessed him with it, rendered him very successful in putting an end to differences among his neighbours and friends.

‘In the nearest connections of life he was equally exemplary; being a tender, loving husband, an indulgent parent, an affectionate relation, and strictly regardful of every duty towards his servants, his care over whom was attended with singularly good consequences. In these and many other respects, the loss of him is sensibly felt by us; but we firmly believe it is his eternal gain.

‘His services in the wholesome and necessary discipline established in our society were very great, both in monthly and quarterly meetings. As he was exceedingly industrious in what he believed to be his duty, so was he likewise in visiting the churches; devoting much of his time and outward substance to that service, more particularly in the last ten or twelve years of his life.

‘He constantly attended the service of the yearly meeting in London for many years; the last time of his being there he was seized with that illness which concluded his natural life; but notwithstanding his indisposition, he visited several large meetings in Hertfordshire, Essex, and Suffolk. He got to his own dwelling-house at Northwalsham, the 20th of the Sixth month, and departed this life the 2d of the Seventh month, 1762, in the fifty-second year of his age.

‘His body was interred on the 6th of the same, in Friends’ burial-ground there; a very large concourse of friends and others attending the solemn occasion.’

AGNES HALL, daughter of William and Dorothy Kidd, of Settle, in the county of York, gave early tokens of a religious inclination and filial affection; being very serviceable in her youth to her infirm mother, during her widowhood, in bringing up a pretty numerous family of children, she being the eldest, her father dying when she was about seventeen. Her conduct may truly be said to have been exemplary in plainness, moderation, and industry; in benevolence and unaffected piety; being of a meek and quiet disposition, her words few and savoury, which made her company truly valuable.

About the thirty-seventh year of her age she had to preach the glad tidings of the gospel; though not large or frequent for some years, yet was seasonable, sweet, and edifying, much tending to encourage the youth to give up the prime of life to the service of truth; having to acknowledge her thankfulness to the Almighty, that he had wrought a willingness in her heart in her early days to bow to his yoke, which she found by blessed experience to be easy, and his burthen light.

She never travelled much in the work of the ministry, but was a diligent attender of meetings near home, and very serviceable in the management of the affairs of the church.

Her indisposition of body rendered her unable to get to meetings a year before she died. When friends visited her, though she lamented her lonely situation, and being deprived of getting to meetings, yet she had at times to rejoice that she felt the great I AM to be near; he that had been the stay of her youth, to be a staff to lean upon in old age, and to bear up with patience, under great affliction of body, in a lively hope and assurance of a resting-place amongst the righteous.

A friend visiting her a little before her death, she was much affected with a sense of the great declension in the church, and of many superfluities that were crept in, which our ancient Friends had to take up their cross to, and bear

their testimony against, the thoughts whereof much discouraged her; being convinced our principle remained the same, and that we had no nearer way now to the fold of rest than they had.

About an hour before her death, several Friends visiting her, she being set up in bed, in a lively frame of mind, expressed her great satisfaction in their company, that she sensibly witnessed the goodwill of her heavenly Father to be near, which she had valued all her life long. Under the influence hereof she rejoiced and was comforted, and was strongly engaged on the youths' account (some young friends being present), that they might choose truth for their portion, and Jacob's God for the lot of their inheritance, which far exceeded everything this transitory world would afford.

She was sorry she had not had more frequent opportunities of their company while she had strength to express her warmth of desire for their growth in the best things, that would stand them in stead when everything else would fail. When they took their leave, she said she was glad of that opportunity; and if she never saw them more, she hoped they should meet in a better place.

She was soon after got up in a chair, where in a few minutes she quietly departed this life, on the 1st of the Eighth month, 1762. Aged seventy-six years; and was decently interred in Friends' burial-ground, at Settle, the 4th of the same.

SARAH MARSDEN, wife of Caleb Marsden, of High-flatts, within the compass of Pontefract monthly-meeting, was born in the year 1706, and being favoured with a religious education, and the visitations of truth in her young years, by yielding obedience thereto she became a sober, grave, discreet young woman, a diligent attender of meetings, and honestly labouring to improve her time therein.

About the year 1749, it pleased the Lord to call her into the work of the ministry, which she in great fear and tenderness gave up to ; and although never large in testimony, yet she was plain, sound, and edifying, rather backward in her public appearances, and afraid, as she said, to awake her beloved till he pleased. But when she felt the holy fire burn, then she offered her gift, and was careful when that abated to sit down in meetings, where too many are intent on words. She was a diligent labourer in spirit, her very countenance being awful and affecting, and like the worthy elders and nobles of the people (Numb. xxi. 18), digging as with the staff the Lord had given her, and sometimes broke forth in solemn supplication to the great Law-giver, that the well of life might spring up, which at times she was the happy instrument of effecting, to the consolation of the right-minded.

She was naturally of an affable, peaceable disposition, an affectionate wife, a tender mother, and weightily concerned to train up her children in the nurture and admonition of the Lord ; kind to her friends, charitable to the poor, and an example of humility, self-denial and resignation to the divine will, and also of industry and prudent management of the affairs of this life.

Her last illness was long and tedious, which she endured with much patience and resignation ; saying, ‘ My body is full of pain, yea, more than I can well bear. O the sad state of those in my weak condition, who want peace of mind ! But for ever blessed be my God, who now on my sick-bed answers the desire of my mind, in giving me an evidence of my peace with him, having nothing to do but to bear with patience the painful afflictions that are permitted to attend me. I find it work enough to struggle with nature ; one had need have nothing else to do. My breathing and travail of soul hath often been to the Lord that he would let me see my duty and give me strength to perform it. If I had my time to spend over again, I know not that

I could spend it much better. I can truly say, I have never been too forward in my appearances in meetings, and other things relating to the Society; but always in great fear, which sometimes hath been so great that I have been too backward, and hurt myself thereby.'

To some friends present, she said, 'Dear friends, stand in your lots: fear not man; come up in your proper places, and the God of peace will be with you, and strengthen you to perform and come up in the way of your duty to him, and one unto another; and so you will be preserved in the pure love and unity of one spirit.'

At another time a friend called to see her, to whom she said, 'Thou and I have been very near one to another. O my body is full of pain! I am sometimes ready to say, Lord! what have I done? I want to be eased and dissolved: my stay here seems very long, at morning I wish for night, at night I long for morning; but yet blessed be my God, I feel his hand underneath, and he bears up my spirit, or I could not tell how to endure my affliction.'

At another time, being very weak, she said to her husband and children, 'At the time of my departure be as still as you can, and feel for yourselves, and do not mourn to excess, for all will be well. Do not mourn for me; but rather rejoice when I am delivered from these pains, for my change will be a happy one.'

One evening lying very still, those who attended her thought she had been going to depart; but after some time she opened her eyes, and seeing her relations standing by her, she raised her voice in a surprising manner, and said, 'I am entirely sensible, and behold you every one, and glad I am to depart in peace.' She took her solemn farewell of all present, in a very loving, affecting and cheerful manner, those present thinking the time of her departure had been very near; but she continued some days longer, mostly lying in a still, quiet, peaceable and resigned frame of mind, patiently waiting her dissolution. Near her conclusion, her

voice being very weak, she was heard to say, 'O that my sweet Redeemer would come and take me to himself! do not hold me, let me go freely.'

She died the 8th of the Eighth month, 1762, and was interred in Friends' burial-ground at High-flatts, the 11th of the same; aged fifty-six years.

SAMUEL WATSON, of Killconner, in the county of Carlow, in Ireland, having been a bright and lively pattern of true religion and virtue, in order that such an example should not be lost, the following testimony given forth concerning him is thought meet to be inserted in this collection, viz. :

'Our dear and well esteemed friend Samuel Watson, of Killconner, in the county of Carlow, in Ireland, succeeded his worthy and honourable father John Watson, of the same place, not only in his outward possessions there, but in a zealous concern for the testimony of truth, and support of its cause. Blessed with the great advantage of a religious education, and made livingly sensible in his childhood of the precious influence of divine goodness extended to his soul, he grew up in sobriety, circumspection, and in the favour of God and good men, being preserved through the dangerous path of youth from the evils that are in the world. When a young man and introduced into meetings of discipline, great was the holy fear that attended his mind therein, and his ardent desire was that he might never say or do anything against the cause of truth. As this fear was happily kept to, he not only found it to be a fountain of life to preserve him from the snares of death, but experienced it to initiate him into the rudiments of true wisdom, by which in process of time he had skill to rule well in the house of God.

Qualified and influenced by this wisdom, he was not only of singular service in the monthly meeting to which he be-

longed, but of eminent and memorable use in the more general meetings of business, which, while of ability of body, he attended with exemplary diligence, in this nation; and was also much esteemed and well received by Friends in England for his visits there; for it had pleased the Lord to endue him in a good measure with the gifts and qualifications of an elder in his house, and a father in the family. Often under the fresh influence of the divine anointing, he was enabled to drop living counsel, to the affecting and tendering of many hearts, and to raise that life in meetings of discipline which alone is the crown of all our religious assemblies. Though sharp in reproof to those in general who trampled upon the testimony of truth, or lived in a carnal security, yet he greatly rejoiced to see the buddings forth of good desires in any of the youth, and was a tender nursing father to such.

‘Strong and fervent were his desires that the youth amongst us, and particularly his own children and their offspring, might dedicate their hearts fully to the service of God, that there might be a succession of faithful members in the church whereof Christ is the head, following the ancients in that self-denying path which they had walked in: at times observing, that when Friends lived more retired and inward, the revelation of the spirit and divine help was witnessed in a larger degree; often desiring in his declining years, when his natural strength and faculties gradually decayed, that he might never survive the inward sense and feeling of that which is the life of the soul: also sorrowfully remarking, that some by grasping at the present visible enjoyments, had left large possessions to their families; but their table had become a snare, and to several there was left neither name nor memorial among us.

‘In religious visits to the families of Friends he was often eminently favoured and opened in suitable counsel, in an extraordinary manner; and indeed not only on these appointed occasions, but in more private conference with those of his family and his friends, it was apparent he dwelt near

the fountain of divine sweetness, for words of sweet savour, edification, and tenderness would often at such times flow from him.

‘To conclude, he was a careful, affectionate father, husband, and friend, helpful in a civil as well as a religious capacity amongst his neighbours, and charitable to the poor.

‘He departed this life in peace, at his own house in Kilconner, the 14th of the Fifth month, 1762, and was interred in Friends’ burying-ground at Ballybrumhill, in the county of Carlow aforesaid, the 17th of the same ; aged seventy-six years.’

GRACE CHAMBERS, an ancient and honourable Friend, of Kendall, in Westmoreland, was born at Munckhelsden, in the county of Durham, and while young was virtuously inclined, and when she grew up was of a strict, exemplary life and conversation, remarkable for her plainness and simplicity of apparel, manners, and deportment, endowed with a good understanding and benevolent disposition, and exerted herself to the utmost of her power to be serviceable in her day. This gained her an extensive acquaintance among Friends and others, having occasionally free access to several families of distinction in her neighbourhood, to whom her affectionate visits were acceptable and of service, and from whom she met with that civil and courteous behaviour which was due to one of her amiable qualities.

She had considerable skill in surgery, and in administering relief in many disorders, which she did without fee or reward, and was much devoted to visit the sick and those under affliction, to whom she was greatly helpful. Her openness and generosity to her friends, and hospitality to the poor, were very remarkable.

In the close of her time she was strong and lively in her testimony, even when bodily strength was so much abated,

that it was with difficulty she got out to meetings; but having been exemplary in this and other respects, she continued so to the last.

Being far advanced in years, and attended with the infirmities incident to old age, she bore all with Christian patience and resignation to the allwise, disposing hand, and finished a well-spent life, accompanied with the evidence of a future well-being, at her house at Sedgwick, near Kendall, the 22d of the Ninth month, 1762, and was decently interred in Friends' burial-ground at Preston-Patrick, the meeting she belonged to, the 26th of the same; aged eighty-five years.

ALICE HALL, wife of Isaac Hall, of Little-Broughton, in Cumberland, was born the 30th of the Eleventh month, 1708, at Blackhouse, in Allendale, in Northumberland, and daughter of John and Isabella Fetherstone, who being religious Friends, carefully educated their children in the principles of truth. She was early favoured with divine visitations, and being obedient thereto, grew in religious experience to a good degree of stability and settlement therein. Having received a gift in the ministry, through an humble attention to the leading of the Good Shepherd, she became skilful and serviceable in the church, and freely gave up to that service, as she found her mind engaged and drawn thereto.

In her unmarried state she was concerned to visit friends twice in Ireland, most parts of England, Wales, and Scotland; was both a good example in private life, and in her public ministry, abiding under the seasoning virtue which rendered her conversation edifying and agreeable. After her marriage, which was in the year 1743, she remained zealous for the cause of truth, and was often concerned to travel in the service thereof, visiting several parts of her native land, and Ireland a third time.

In the year 1760, she found an engagement to visit the churches in America, which proved a very close trial, in parting from her husband and children; but after recommending them to the protection of that hand which is for ever sufficient, she proceeded on her voyage, and landed in America in the Tenth month, 1761, and diligently set about her services, visiting the provinces generally, although weak in body, in company of a Friend, of Pennsylvania, named Ann Newland. Her labours of love through the different provinces were to the general satisfaction of Friends, as appears by divers certificates transmitted from thence.

She was also enabled to visit many meetings in the provinces of Pennsylvania and the Jerseys, although under great bodily weakness and exereise of spirit; yet her meek, lowly, and innoecent deportment, together with her lively and edifying ministry, made lasting impressions on many minds, and rendered her company very acceptable.

In the course of her visit, she was an example of great patience and humility, steady in attention to her own business, and prudent in conversation, discharging her duty faithfully in her weighty undertaking.

A little before she was confined by illness, she expressed to some Friends, after the last public meeting she was able to attend, which was at Chester, in New Jersey, that she was clear; and although the yearly meeting at Philadelphia was then to be held in a few days, she said she could not see that she should be at it.

She got to her lodging at Isaac Zane's, in Philadelphia, the 22d of the Ninth month, 1762, and her distemper increasing, notwithstanding all the tender care affection could dictate, she expired the 6th of the Tenth month following. She endured her last illness, which was very sharp, without any signs of murmuring, but in lamb-like patience expressed an entire resignation in the divine will, whether to live or die.

Her body was carried to one of the meeting-houses in

Philadelphia, and after a large and solemn meeting was decently interred in Friends' burial-ground in the city, the 8th of the Tenth month, 1762.

BOSWELL MIDDLETON, of Boroughbridge, in the county of York, having through a long course of years maintained a steady testimony in opposition to all undue liberties, and laboured for the promotion of truth, which he was enabled to do through divine experience and obedience to the heavenly light; and though, through extreme old age, his memory became impaired for the last two or three years of his life, yet a short account of him, for the encouragement of such as may hereafter read this, claims a place in these memoirs.

He was a diligent attender of meetings, and peculiarly qualified for the support of discipline, awfully waiting for the arising of that divine power which is unerring, to direct his judgment.

He twice suffered imprisonment by a priest for the non-payment of his demands, about eleven years, which he bore with much Christian patience and resignation, being exemplary in suffering, and was so attended by divine assistance, that he fervently desired his adversary might be forgiven.

About the seventieth year of his age, his mouth was opened in public testimony, which was sound, refreshing and edifying, greatly to the satisfaction of the right-minded; and as he bought the truth, he was careful not to sell it: so it may be justly said, truth and its friends were his beloved companions, and his conduct among men gained him love and esteem.

To some friends who visited him a little before his decease, he appeared to be in a still, quiet, sweet, composed frame of mind, and took his last leave of them in his usual tender and affectionate manner.

Much might be said of this worthy Friend; but as his life was a series of close exercises and trials, it may suffice to say, he endured them as a man whose mind was weaned from the world, having his eye fixed on a far better country, namely, an heavenly, into which there is no doubt of his being entered.

He departed this life the 8th of the Fifth month, 1763, in the ninety-sixth year of his age, and a minister about twenty-seven years; and was buried at Burton, near Barnsley, the 10th of the same.

JOHN GOODWIN, an ancient Friend at Eskyrgeoch, in Montgomeryshire, in North Wales, was early favoured with the blessed visitation of [the Spirit of] truth, and by faithfully adhering to the dictates thereof, he experienced its effects to be redeeming him, and purifying him as a vessel for the great Master's use. At about the twenty-seventh year of his age, he was called to the work of the ministry, in which, through faithfully and diligently waiting for all-sufficient help, he became an able minister of the gospel, and was instrumental to turn many from darkness to light, and from the power of Satan to the power of God. He might well be numbered among the valiants of Israel; often visiting the principality of Wales, and, in the younger part of his life, divers parts of England. He filled up the several duties of life with good repute, being an affectionate husband, a tender father, a good neighbour; also, in a religious sense, a wise, nursing father, pleasant in conversation, yet weighty and instructive to those who inquired the way to Zion; when led to reprove, he was careful to abide in the spirit of meekness and wisdom. He was of an upright life and conversation, a fervent lover of the cause of truth and people of God, zealous of the honour of truth and the support of its testimony in all its branches.

In his younger years, when in low circumstances, and anxious for the support of his family, he purposed removing to America, (his parents, brother and sisters being gone thither before,) but finding a stop in his mind, and feeling after divine counsel, he found it his place to settle in his native land, and it livingly arose in his heart that the Lord would provide for him and his family, in which he believed. And in the close of his days, he said with thankfulness, the Lord had fulfilled it to him; which is worthy of commemoration, and may serve as a way-mark to others who read this account, to have their eye to Him in faith, with whom counsel dwells for direction, in all their concerns of life.

He continued fresh and lively to old age, and about three weeks before his decease, at the last public meeting he attended, he was enabled to bear testimony in the life and power of truth in a remarkable manner to those present, amongst whom were divers not in society with us. After meeting, he said he was fully clear of the people, and released from that service; signifying his time here was near a conclusion, and that now, after a painful affliction, he should soon be at rest with the righteous, for which he longed; yet said, 'Let patience have its perfect work.'

During his illness he appeared to be in a heavenly frame of mind, abounding with praises to God for his continued mercies, often expressing how valuable the enjoyment of the love of God is on a dying-bed. He desired his love might be remembered to his brethren and sisters in Christ, being sensible and clear in his understanding to the last hour.

He quietly departed this life, as one falling into a sweet sleep, the 7th of the Twelfth month, 1763, and was buried in Friends' burial-ground at Llwyndee, the 12th of the same; aged about eighty-two years.

CATHARINE BURLING, daughter of John and Ann Burling, of the city of New York, in America, was taken ill of a slow fever, which weakened her gradually, so that, to use her own expressions, she was reduced step by step; all means used for her help proving ineffectual.

When she was brought low, and her recovery appeared doubtful, she was for a time under great exercise of mind concerning her future state, and prayed to the Lord for a little more time, and that she might witness a better state; which he was graciously pleased to answer, not long after, she saying her mind was changed. She came to witness the child's state, filled with innocency, abounding in love; often saying, 'My mind is like a little child's.' Her heart came to be filled with the love of God, and in the aboundings thereof, for several weeks before her departure, she was at times enabled to declare of the Lord's goodness to her in a wonderful manner; and also, to exhort many who came to visit her, to amendment of life, that when they came to lie on a sick bed they might be made enjoyers of that peace she was then made a partaker of; often saying she felt his peace flow in her mind as a gentle stream, and that her cup ran over.

Though order of time may not be kept strictly to, yet many were the sweet expressions which this young woman uttered, some of which, as nearly as could be remembered, are as follows, viz. :

'Many wearisome nights have I gone through, and have watered my pillow with my tears. I was long in doubt of my eternal happiness, and in the time of greatest distress, I cried to the Lord that he would be pleased to lengthen my time a little longer, that I might be more fully prepared. And he was graciously pleased to hear and grant my request; and now he has been pleased to grant me a full assurance of it, and to lengthen my time, that I might speak of his goodness to others, and tell what he has done for my soul. O praises, praises, praises, be given to his great and glorious

name! My tongue is too short by far: O if I had the tongue of an angel, I could not sufficiently express my gratitude to that gracious God who has been thus pleased to favour me in so eminent a manner!

‘My disorder is very changeable: very flattering it would be to some, but it does not flatter me. I am resigned to the Lord’s will, let him do just as best pleaseth him with me, his poor frail creature. A few days ago, when I thought I was just launching into eternity, that boundless ocean of eternity, I prayed to the Lord that he would be pleased to give me a little longer time, and he was graciously pleased to hear and grant my request. The work of regeneration is a great work. I know it now experimentally. I am become a new creature, new thoughts, new desires, my affections set upon things above. I have a new name written in the Lamb’s book of life, and the white stone is given to me.’

She at the same time advised her brothers and sisters to plainness of speech and apparel, saying, ‘Remember our blessed Lord, that great pattern of plainness, who when on earth went up and down doing good, and wore a garment without seam. He was crucified, he was nailed to the cross for our sins, for my sins: O love inexpressible!’

During the last five weeks of her illness she was frequently speaking of the Lord’s goodness to her, being favoured in an extraordinary manner; often saying, ‘I have nothing to do with this world. O let my time be employed in praising the Lord, and telling of his gracious dealings with my soul!’

One evening, as her father was sitting by her bedside, she said to him, ‘Thou art my father, but now I have another father; I have an heavenly father. I love thee dearly, but I love him much more. Oh! he is the chiefest of ten thousands!’

She would often say, ‘I am thankful to the Lord for all his favours conferred on me, and when I do not speak I am thankful in my heart, and that is more than words. The

Lord does not require lip-honour, but when my heart is filled I cannot help speaking.'

At another time, 'Many are the changes and vicissitudes I experience, and what may come next none of us knows; but I am resigned and thankful for all his mercies, his poor frail creature: he must do with me just as he pleases; we should be thankful for all the Lord's favours. I hope and pray that I may be kept thankful and humble, meek and low, before him, waiting for my change, and a happy change it will be to me.'

One morning, as her mother and sisters were putting on her clothes, she desired them to stop, and then expressed herself to this effect: 'I now no longer wonder that the martyrs could sing in the flames. I could do the same. I think I could go through burning flames, if required, for the love of Christ. O it is inexpressible!' and spoke much more, and then prayed in an extraordinary manner.

At another time she spoke to the purpose following: 'Now I know how precious the soul is. O that people would prize their time, and prepare while health is granted them! I bless the Lord I am prepared; if he is pleased to call me the next moment, I am ready. But I am thankful for the little time he has granted me to be with you; but, O how shocking, how horribly shocking must it be for such poor souls who are unprepared and deprived of their senses at such a time as this!'

She often exhorted and advised many young people, at different times, against reading romances and idle books, saying, 'It has been the greatest trouble and exercise of mind to me, more than anything I have done. It has cost me many a wearisome night, and many a bitter tear, though I have never read but a few, and those that were deemed the most harmless. I know there are some who deem them innocent amusements, and say those books are instructive, and there are good morals in them. But, O! must we go to such books for good morals? Read the Scriptures, which

are the best of all books. And there are other good books !'

One following the sea coming into the room, and standing by her bedside, after a few minutes she spoke to him to this import : 'Thou art one that saileth on the great waters, and there thou mayst see God's wonders in the great deeps ; and thou art much in company with sailors and such like men, and I know they are light and frothy in their conversation. I desire thee to keep thy mind watchful and near the Lord, which if thou doest, thou wilt be preserved in his fear.'

When she mended, after a severe turn of illness, one evening she called her little brothers to her, and kissed them in a very loving manner ; and then being removed to the bedside, as she sat thereon she said, 'O I am full of love ! I feel a degree of divine love.' A neighbour being in the room, noticing how easy and composed her countenance was, she answered, 'How can my countenance be sad when my mind is at peace.' The neighbour answering, 'Which the world cannot give,' she returned, 'No, nor take away.'

Two neighbours, not of our Society, coming into the room, she spoke to one of them, saying, 'Thou seest me very weak and low, but my mind is at peace, sweet heavenly peace of mind. I hope and pray that thou mayest feel the same when thou comest to lie on a sick-bed.'

Through the prevalence of her distemper, and for want of sleep, she became delirious for some days, with small intermissions ; and then at such intervals she seemed filled with divine love. The last day before her departure, she bade her sister tell her mother, 'I am resigned, patiently waiting and quietly hoping for my happy change.' A little before her departure, she told her father she was not afraid to die. Soon after she said to one of her sisters, 'I feel as if I am going to paradise.' About noon the same day she desired her mother to tell a friend present that she should go easy and to rest.

She departed this life, without sigh or groan, the 10th of

the Fourth month, 1764, between the hours of eight and nine in the evening, in the eighteenth year of her age, and was decently interred in Friends' burying-ground in New York.

JOHN ALDERSON, of Ravenstondale, in Westmoreland, was the son of our ancient Friends, Ralph and Alice Alderson, of the same place, and was educated by them in a religious manner, who both by example and precept, were signally serviceable to him in the time of his youth, to whom he demeaned himself, as he became truly religious, in a very dutiful manner.

About the nineteenth year of his age, he was remarkably favoured with a humbling visitation from on high, and as he kept under it he became fitted for the work of the ministry, into which he was called about twelve years afterwards. In a short time he grew skilful in it, and laboured with unwearied diligence, visiting divers parts of England several times: he also visited Ireland and Scotland; in all which there is good reason to believe his labours were acceptable, and of good service to the churches. In time of silence he was close and steady, in a fervent travail of spirit before the Lord; was often enabled to unfold the deep mysteries of the kingdom and the work of regeneration; and also strongly to press Friends to a steady watchfulness against the many subtle wiles and temptations of the enemy of man's happiness.

In the beginning of the year 1764, although under great weakness of body, he found a concern to pay a religious visit to Friends in the southern parts of the nation; and in company with his beloved friend Anthony Mason, he came to London, but under great indisposition, being able to attend but a few meetings in that city, in which he appeared in public testimony, to the comfort and satisfaction of many, particularly in the meeting of ministers and elders. But his

natural strength decreasing, he was confined about seventeen weeks at the house of our friend Thomas Jackson, where all necessary care and assistance were administered to him.

In the course of his illness he was led, under the influence of divine love, to leave a few hints respecting the beginning and progress of truth upon his soul, and expressed himself to this effect: 'That he was mercifully visited with the day-spring from on high, and in the light of the Lord it was clearly discovered to him, what he should do and what he should abstain from. But being addicted to youthful follies and vanities, he was unwilling to renounce them, as well as to come up in obedience to the advice and admonitions of his faithful and experienced parents in the truth. By his disobedience he put out the candle which the Lord had lighted in his soul, and continued for some time to walk in darkness. In this dark and wilderness state, the Almighty, for wise purposes by him unseen, suffered Satan to try and prove him with various temptations; not only with the glory of temporal delights, but with sins exceedingly sinful in their nature. He had received a measure of light and grace, but he rebelled against it; and though he was kept from gross pollutions, yet his vain, light, and airy mind, and aspiring imagination, were unwilling to submit to the yoke of Christ, to follow him in humility and self-denial.

'As he had, by transgression against the inward law, which is light, forfeited his right to the tree of life, he found no way for a return but by the flaming sword, which in an eminent manner seemed furbished for him in order to divide the precious from the vile, and which did execute the fierce anger of the Lord upon his transgressing nature, which was strong, and unwilling to have sin destroyed both root and branch. For some time the Lord executed his just judgments, so that his terrors made him afraid that his mercy was clean gone from him for ever, which brought him to despair of attaining life eternal.

'But when the Almighty, who redeems Zion through judg-

ment, was pleased to say it was enough, and this dispensation of condemnation had humbled his spirit, and bowed his neck to the yoke of Christ, by the powerful operation of his spirit he became as clay in the hands of the potter; and though the ministration of condemnation had been glorious, he could now sing of judgment and mercy. And as he kept faithful to the discoveries of the light, which shone brighter to the perfect day, he was preserved therein from turning again to folly; knowing, by purchased experience, that all who are saved from sin, and persevere in a life of righteousness, must walk steadily in the light of the Lord.

‘While he was in the employment of a shepherd, being alone, he was by the love of God so powerfully attracted to love him again, and all mankind, that under the sacred influence and holy anointing thereof, he found the gospel of salvation flowed universally towards all, and the word of life sprang and flowed in his soul as if he had been preaching to many people.’

Thus this dear Friend became qualified for the work of the ministry, a dispensation of which was given to him, that he might show unto man the way of life and salvation.

Much excellent counsel and advice also dropped from him, in the course of his illness, to ministers and elders in their various states and allotments, his understanding and memory being preserved clear and strong to the last, being also blessed with remarkable serenity and calmness in that proving season. Towards the close of his time, after commending every one to God, and to the word of his grace and good spirit, he added, ‘For whose sake,’ says he, ‘I have travelled in the deeps; and now, in the seeming conclusion of my time, I witness renewed peace and divine refreshment, and with my languishing breath, under the influence of gospel love, I am enabled to pray for the peace of our Zion, that truth and righteousness may prosper within her gates, and the salvation of our God may be appointed as walls and bulwarks about her city. This is what I continue earnestly to wish,

not only for my brethren and fellow-members, but for every one who may receive the invitation of God's love, and be obedient to the dictates of his spirit, and so become inhabitants of this holy city, the city of the great king, who is ever worthy to rule and reign in the hearts of his people.' Then added, 'Thus having relieved my spirit, there remains nothing but to desire my endeared love may be remembered to my affectionate wife, who,' says he, 'I desire may not grieve beyond measure, but freely resign me into the hands of my faithful Creator; also to my dear children, with my dear aged parents and relations according to the flesh; telling them, that through the continued loving-kindness of a merciful Saviour, it is well with me. I am favoured with a comfortable evidence, that if I am removed with the present weakness of body, he will receive me into the arms of his mercy; and that I go to their God, and my God, to their Father and my Father, to join the heavenly host, in ever magnifying his love and mercy, who hath loved and washed us in the blood of the immaculate Lamb: to whom, with the Father, through the holy spirit, be glory, honour, and praise, now, and eternally in the heavens. Amen.'

He departed this life the 26th of the Fourth month, 1764, about midnight, and his body was interred in Bunhill-fields the 30th of the same, after a large and solemn meeting at Devonshire-house, held for that purpose: aged nearly forty-three, and a minister about twelve years.

STEPHEN SEDGEWICK, an ancient Friend belonging to Bentham monthly meeting, in Yorkshire, was born about the year 1684, and educated in the way of truth as professed by us. When very young, he became concerned to live a sober and religious life, frequently seeking solitary places to pour forth his soul in supplication to the Lord, that he might know an inward acquaintance with him for himself. As he

grew in years he grew in saving knowledge, so that about the twentieth year of his age his mouth was opened in the ministry, and through faithfulness he became an able minister of the gospel, having frequently to declare to others what the Lord had done for his soul, to the encouragement of the weak and sincere mind.

He laboured diligently, and visited most parts of the meetings in this nation, Scotland, and Ireland, and was frequently engaged in visiting the families of Friends; for which service he was eminently qualified.

During the latter part of his life he was afflicted with bodily weakness, yet still continued a constant attender of meetings, both for worship and discipline; and it was clearly observable, the nearer he drew towards his final change, the more lively and bright he grew in his gift in the ministry.

His life and conversation were remarkably regular and inoffensive, his benevolence extended to all, whereby he obtained a good report and esteem.

During his last illness he often declared to those who visited him, that his day's work was done, that he had nothing to do but to die, and that he was in true peace with the Lord and all men.

He departed this life the 10th of the Fifth month, 1764, and was buried in Friends' burial-ground at Lower-Bentham: aged about eighty years, and a minister sixty years.

ELIZABETH KENDALL, late of Manningtree, in Essex, was convinced of truth in her young and tender years; although in the beginning she was not sensible what it was that followed her with reproofs, if at any time she missed or turned out of the way which she was convinced she should walk in; which brought great anguish upon her tender mind, and made her to seek solitary places to pour

out her tears before the Lord, who heard her prayers and supplications for preservation, and was her alone helper.

Her parents not being at all sensible of her trouble of mind, and that it was for her soul's sake, that it might rest in the day of trouble, began to be very harsh with her, by threatening and using all endeavours to drive her from such thoughtfulness, fearing it would be her ruin. But powerful was that good hand and arm which was made bare for her support, so that the more her suffering increased the stronger she grew.

At this time she was quite unacquainted with Friends, not knowing there was such a people; but some time after, her parents removing to a place near which some Friends resided, she became acquainted with them, in whose company she was often refreshed, and her afflicted mind much comforted. Hearing of a meeting she found means to get to it, in which, though there were but few words spoken, she was melted down as wax before the fire, not wanting to hear words; but was sensible these were the people she was to join with, which she did for peace sake, about the nineteenth year of her age. Then did her sufferings increase by her parents, but in a more severe manner from her father, he having a great dislike to the name Quaker, saying, 'I had rather she had been any thing but that,' and spoke much against them. Yet was she steady and immoveable, many times having much to say in vindication of the truth, but he could not bear it, therefore was more severe against her.

About the twenty-first year of her age she came forth in a public testimony to the great comfort and satisfaction of Friends, which occasioned a fresh trouble to her parents, and made her sufferings still greater from them; yet it did not alter her steady resolutions in pressing forward in that which brought peace, neither occasioned her to show any uneasiness to her parents.

One day her father being in great warmth took her by the arm and thrust her out at the door, saying, 'Let me

never see you more if you do not leave the Quakers;' she patiently bore it and went to a Friend's house, who gladly received her until further way was opened.

After some time it pleased the Almighty to grant her father a visitation of the day-spring from on high, which brought him to a sight of his state and condition, and made him seek a place of repentance. 'He became willing to suffer and to endure the cross, and betook himself to a very circumspect way of life; and after a considerable time, hearing his daughter was to be at a meeting near where he resided, he privately got to it; in which she was favoured to bear a living testimony to the truth, and was made instrumental to his being fully convinced. After meeting he embraced her with tears, saying, 'My dear child, hold on thy way, fear no man, thou art in the right.' And from that time he constantly went to meetings; and continued faithful to the end of his time; some time after his wife, one son, and another daughter, joined Friends.

After some time she settled at Bradfield, near Manningtree in Essex, and being freely given up to the Lord's requirements, grew much in the truth; her testimony was large, lively, and powerful, to the great comfort and satisfaction of the honest-hearted. She was often concerned to go forth and leave all that was near and dear to her behind; was several times drawn to visit friends in this nation, once in Ireland, twice in Wales and Scotland, and in all was well received. She appeared much to the consolation of the afflicted, but as a sharp threshing instrument to the careless, and to the stirring up and awakening many.

A pattern of plainness and true humility, zealous for promoting the truth, having no greater joy than to see its professors prosper in it, nor spared any pains to admonish or rebuke where occasion required.

For several years before her decease she was attended with great bodily weakness, yet as long as it was possible to be had to meetings did not give it over. Soon after her being

disabled from attending meetings, she was taken with something of the palsy, which affected her speech, so that she could not well express herself, but was sometimes understood to say, 'I love, I love all;' nothing more pleasant to her than to see her friends. She was often retired in her mind, sweetness appearing in her countenance; a pattern of patience, not finding fault with what was done for her, nor heard to say it was hard she should be afflicted with so many weaknesses; but always appearing in an easy frame of mind with great pleasantness, endeavouring to make those about her sensible she counted it a great favour she was provided for.

She departed this life the 19th, and was interred the 24th of the Second month, 1765, in Friends' burial-ground at Manningtree, about the eightieth year of her age, having been a minister about fifty-eight years.

GHARRETT VAN HASSEN, an ancient friend of Dublin, was born in Holland. He was a signal instance of the mercy and long forbearance of a gracious God, having been favoured with a divine and powerful visitation about the fortieth year of his age, and thereby reclaimed from a state of unregeneracy and sin, witnessing true repentance. He joined in society with us the people called Quakers, and through faithfulness, being led on in the paths of piety and love to God and men, he received a gift in the ministry in England, and about the year 1737 he went to Ireland, and for the most part of the remainder of his time resided at Dublin.

He was a fervent labourer in the ministry, and zealous in his testimony against the inordinate love of the world, affectionately tender to the youth, and was often concerned for their preservation.

He visited the meetings of friends in Great Britain; and

in the year 1747 he performed a visit to most or all the families of friends in Ireland, and also to such as had by misconduct justly incurred the censure of the Society; in which labour he was well received, having extensive charity.

During the latter part of his time, he was greatly afflicted with bodily infirmities, disabling him in a great measure for public service; but he still retained his love to God and the brethren, and at or near his conclusion had the comfortable assurance of his removal to a better state, which he signified by the following expressions among others: ‘I am going to your Father and my Father; to your God and my God. I die daily, nevertheless I live, and not I, but Christ liveth in me.’

He departed this life the 30th of the Sixth month, 1764; aged about seventy, and a minister upwards of twenty-eight years.

RACHEL CHANDLER, formerly PENFOLD, was born at Guildford, in the county of Surry. Her mother dying when she was young, subjected her to many inconveniences, which she occasionally mentioned; but being favoured with an early visitation of divine love, was preserved from the grosser pollutions of the age. By gradually submitting to the sanctifying operation of [the Spirit of] truth, she was fitted for the work of the ministry, and diligently labouring to improve the talent committed to her trust, in due time became an able minister of the gospel, sound in doctrine, rightly dividing the word of truth. She travelled through divers parts of this nation in full unity with her friends, and to the peace and satisfaction of her own mind.

Her ministry was attended with a lively demonstration of the spring from whence it flowed; she was often favoured with near access to the throne of grace, in fervent supplication for the restoration of Zion to her primitive purity and

beauty; and in commemoration of the Lord's goodness to her through the various dispensations of his providence, would frequently exhort the youth to remember their Creator in the days of their youth, and dedicate the prime of their days to his service.

She was a nursing mother to the tender and well-inclined, and a true sympathizer with the bowed-down and afflicted in spirit, but a sharp reprover of the rebellious and stiff-necked; an affectionate friend and kind neighbour; a pattern of industry, humility, and self-denial; a good example in discharging the several relative duties suitable to her station and circumstances in life, which made her beloved both by friends and others.

She was long afflicted with a sore disorder, which rendered her incapable of travelling for a considerable time; but she constantly attended her own meeting, and after, when her inability increased, the meeting was held at her house, where she frequently appeared in public testimony, under a living sense that the Lord had not forsaken her in this time of outward affliction.

To her husband and a friend who came to see her, she said, if she died then, her desire was that they would look to their own standing, and not grieve for her, but rather rejoice she was landed safely from a world of peril and difficulty, a life of temptation and probation; that the last thing she had to struggle with was death, and that was made easy, the sting thereof being taken away.

At another time, being in great pain, [she said,] 'Oh! if I had my peace to make now, what should I do! It is enough to bear the infirmities of the body without the load of a guilty conscience.' Being a little easier, she said that her pain was often very strong, yet at times she witnessed great sweetness, which supported and enabled her to bear her affliction; further adding, a little of the balm of Gilead was very comfortable to her, and that she longed for the time to

come when she might drink large draughts of water from the well of life.

She was several months confined to her bed, but bore her affliction with remarkable patience and resignation, and continued sensible to her end, departing this life the 18th of the Fifth month, 1765, and was interred in Friends' burial-ground at Kingston the 24th of the same; aged forty-two, and a minister sixteen years.

A few months before her death, she drew up a brief memorial of the gracious dealings of the Lord with her soul, which she desired might be communicated to Friends, and is here annexed.

A brief memorial of the Lord's gracious dealings with RACHEL CHANDLER, formerly R. PENFOLD, late of Esher in Surry, written by herself a few months before her decease, and at her particular request communicated to Friends.

'When I consider that the grave cannot celebrate the praise that is due to the Lord on account of his gracious and merciful dealings to my soul, I am inclined to say so much on God's behalf as may suffice to let mankind know, that he of his own free mercy first visited my soul, when it was gone very far astray from the right path, and at about the seventeenth year of my age, laid the axe to the root of the corrupt tree, and shook my sandy foundation; so that my feeble building, grounded on profession and name, was made to totter, and I to cry out in the anguish of my spirit, What shall I do to become what I ought to be, that so I might obtain favour and peace with God!

'Such was my sorrow night and day, that I often wished I had never been born, or that I had died very young, before I had knowledge of good and evil; for now that the book of the law was opened, the commandment came, sin revived that had been hid and covered with a fig-leaf covering, and I

died; and as one sensible of the terrors of the Lord, I often cried, O wretched creature that I am, who shall deliver me from this body of sin and death?

‘Thus went I secretly mourning on my way for a long time, while my adversary laid many baits in my way to catch my unwary feet; yet whenever I yielded to the forcible power of conviction, though in ever so trivial things, I found peace. But as I had gone a great way from the Father’s house, so I had a great way to come back, and it took up much time, for there was a long war between the house of Saul and the house of David; but blessed be God, the father and fountain of life, the house of David grew stronger as the house of Saul grew weaker, so that in time my enemies were discomfited, and what I had seen and heard in secret at the bottom of Jordan and in the depth of the sea, was I required to proclaim as on the house-top. This was so weighty an engagement, that it took up much time to be fitted for, lest not being rightly prepared I should be drawn in a forward zeal to do that which was not required of me, as poor Uzzah did, or being rightly anointed, yet through a forward mind to be doing, should be hastily drawn to offer sacrifice before Samuel came. After repeated manifestations and convincing circumstances had been afforded, yet the confirming evidence being wanting, I durst not appear in public testimony for God, until, Gideon-like, I had tried the fleece every way, by which the long-forbearance of the Lord was discovered to me-ward, who knew my withholding was not from obstinate rebellion, but through fear of taking that on me which I was not called to, and that my desire in doing his work was that I might be his servant, and found answering the end for which I was made, that, rightly improving my talent, I might at last have an entrance into the joy of my Lord.

‘At length, having waited the season for the accomplishing the work of manifesting my love by my obedience, I gave up in great weakness and trembling to speak a few words in meetings, in the twenty-sixth year of my age, and had great

peace in so doing. Although I have never been called to much service, yet, having one talent committed to my trust, I have found an absolute necessity to improve the small portion of grace received, and also to watch and guard against temptations, which I have had my share of many ways, but find none more dangerous nor subtle than self, the most cruel foe, of which I am the more free to speak in order to inform others, that they may beware and not attribute that honour to self which belongs to God. I have seen it in many shapes, had many a combat with it, and do rejoice in this, to see it under foot and the Lord to be uppermost. There self is of no reputation; and that I may still witness this, that as my eye has been steadily fixed on my good guide, who first found me out when alone in a desert land, and a concern hath been raised to follow him only in the way of his leadings, so he also may have the glory and praise in conducting me safely thus far on my journey through many difficulties and straits, which but only to look back upon makes me shudder, insomuch that approaching death appears a pleasant release from a world of trials and besetments, which while here we are liable to.

‘I am ready to conclude my work is almost done, my day nearly at an end, my sun nigh setting, in which the curtain of the night will be drawn over my earthly tabernacle, which pain and weakness make to shake, so that I suppose what I do, I had need to do quickly, for no device or work can be done when the spirit is departed. Therefore having love to my fellow-citizens, as well as goodwill to strangers, I am willing for their encouragement to leave this small hint of the goodness of God to a poor worm, who am far from being able to speak one half of what hath been done for me, only that men may glorify God when they find my footsteps, and consider that as weak as I have been, yet the great condescension of divine wisdom and omnipotence is such, that now being confined as a prisoner at home by my incurable malady in the flesh, my spirit is at liberty to praise God and

give glory to him, under a renewed sense that I have so far fought the good fight, and have been hitherto helped to keep the faith. I feel peace to be my reward, which makes ample amends for all my sorrows, yea, and the present pain. Hallelujah to God on high, peace on earth, and goodwill to men, saith my soul. O let all cleave to him as to a most sure and certain guide, who will not leave his people comfortless, blessed be his name! but will come again and cause them to rejoice, and their joy shall exceed the joy of harvest, when corn and wine increase.

‘RACHEL CHANDLER.

‘Esher, Ninth month, 1764.’

DAVID COULSON, was born at Nottingham, the 9th of the Fourth month, 1713, of religious parents, and educated in the way of truth. In his youth he was strongly addicted to vain amusements and company, gratifying himself therein for some years. His father dying when he was young, he was much laboured with by his tender mother, who with many tears sought his reformation, which often affected him for a short space; but still his inclination to vanity was so great, that he stifled the convictions of truth.

About the twenty-first year of his age, happening to lodge in a damp bed, an inflammation in his eyes followed, by which he lost his sight, and being visited with sickness, was reduced very low. Nevertheless he did not break off from his companions, their vain conversation serving for an excuse to divert him in his dull situation, and although pain and sorrow of heart were often his portion, yet it was hard for him to take up the cross and follow Christ in the way of self-denial, until about the twenty-sixth year of his age, when a powerful visitation was extended, that he dared no longer to resist. He had to see that if he did not join in therewith, it would be the last visitation that would be afforded; he

therefore consulted not with flesh and blood, but gave up to the heavenly vision; of the humiliation of which day he would often speak with reverence and gratitude.

About the thirty-third year of his age, his mouth was first opened to declare to others what God had done for his soul, and a concern was soon raised in him to visit the churches; to which, notwithstanding his want of sight, he gave up, and excepting Kent and Sussex, he visited all the counties in England, and some of them divers times; and through the merciful care and protection of his great Lord and Master, he was so preserved as never to meet with any fall or accident to lay him up one day in all his travels.

For some years before his death, he was afflicted with a sharp, painful disorder in his stomach and bowels, which rendered travelling on horseback impracticable, yet occasionally attended some neighbouring [meeting] or the quarterly meeting he belonged to; under all which he had to remark, that he had not neglected his day's work, in which, he said, he found peace, and that he could say without boasting, he never had omitted anything that he apprehended his duty.

The next day after his return from the circular-meeting at Stourbridge, he was taken ill, and continued so for some time, but at times got out to meetings. On the 24th of the Eleventh month, 1765, in the afternoon he went to meeting, and in the evening had an acceptable time in the family, in which the divine life spread like to the odour of the precious ointment.

In the course of his illness he dropped many heavenly expressions, some of which follow:

‘O! it is a good thing to live near the Lord while in health, for I find it now enough to do to grapple with the pain of the body. But I thank God I am quite easy whether I live or die. Death is no terror, for my life is in Christ, and the Lord sweeteneth every bitter cup. But it is not so with those who follow lying vanities, for they are forsaking their own mercies. The Lord can bring low, and can raise

again, at his pleasure. If I should at this time be restored, I hope I shall be more redeemed, and brought nearer the Lord in that pure covenant of life. I often think what will become of them that are lukewarm in religion, for if we keep ever so near the Lord, and serve him with all our mind and strength, we have nothing to spare, no, no; we are but unprofitable servants, we have done but that which is our duty. I pray God support me under all the trials and exercises of this day.'

To one who attended him, he said to this effect: 'Keep near the Lord, and seek him with all thy heart, for thou knowest not how soon the messenger may come, whether at midnight, at cock-crow, or at the dawning of the day. O let nothing hinder thee from seeking him! Look not at thy poverty, for what signifies all the greatness and riches of this world? if we keep near the Lord, he can be abundantly more than this unto us.'

To another he said, 'O poor girl, serve the Lord! thou canst never do anything better; the Lord loves an early sacrifice; give him, therefore, the sacrifice of thy youth. I can say nothing more than to desire you to keep near the Lord, for I wish you all well. The Lord has been my strength and preserver, my all in all; the Lord is my shepherd.'

To some friends coming into the room: 'Now, friends, do you think it is fit to put off repentance to such an hour as this? O, it is a sad thing! for we all know we must die, it cannot be otherwise with any. But if we take not up our daily cross, and be regenerated and born again, we cannot see the kingdom, much less enter into it. The Lord can bring low and raise again, blessed be his holy name; his holy will be done, come life, come death.'

The latter part of the day he spoke little, but lay in a sweet disposition, desiring to be still, was sensible to the last, and quietly departed this life, as one going into a sweet sleep, about the second hour in the morning, the 9th of the Twelfth month, 1765; aged fifty-two, and a minister twenty years.

LUCY ECROYD, wife of John Ecroyd, of Edge-End, in the county of Lancaster, and daughter of James and Ann Bradley, of Bromyard, in Herefordshire, was mercifully visited with the manifestation of divine grace while very young. The tender care of an affectionate parent, who watched over her children for good, was blessed to her in an eminent manner; the wholesome advice she was frequently concerned to administer, made deep and awful impressions on her mind, though she was soon deprived of this great blessing, her mother dying when she was about thirteen years of age. After which, being exposed to unprofitable company, she found the truth of the apostle's assertion, that "Evil communications corrupt good manners;" for she was thereby drawn into vanity, leavened into the spirit of this world, and too much attached to its fading enjoyments. In this time of forgetfulness and departure from her first love, she met with many close inward trials and outward disappointments, finding no rest to her weary soul, till passing through judgment, by which Zion must be redeemed, and enduring many sore conflicts, her feet were mercifully turned into the way of peace.

About the nineteenth year of her age, her mouth was first opened by way of testimony, being a good example in word, in conversation, in charity, in faith and purity, she adorned the doctrine of our Lord. Much might be added to commemorate her worth, the innocency of her deportment and exemplary conduct through the various parts of her service, whether in her public station or more private service; let it suffice to say, her heart was devoted to God, and from thence, out of the good treasures thereof, she brought forth things new and old.

About the twenty-fourth year of her age she visited London, in company with her beloved friend Rebecca Smith, of Nailsworth, in Gloucestershire, since deceased, where her service was very acceptable. Indeed, it may be recorded to the memory of them both, they were instrumental of good to

many in their said visit; and, in all her services being carefully concerned to keep under the guidance of the holy hand which put her forth, she was kept in the right line, conducted therein with safety through her service, and was favoured with the return of peace in her own bosom.

In the latter part of her life, when in health, she frequently intimated a persuasion that her race was nearly over, expressing a fervent desire that, through divine mercy, she might be enabled, by patient continuance in well-doing, to hold out to the end. Thus she retained her integrity to the close of life, ever preferring Zion's welfare before her chiefest joy.

In her last illness she spoke but little; but her patience under such great bodily affliction, and the sweet composure of her countenance and deportment, clearly evinced she had access to the place where prayer is wont to be made.

She departed this life the 26th of the First month, 1776, and was interred in Friends' burial-ground in Marsden, in Lancashire; aged forty-one years.

JOSEPH MILTHORP, a member of Pontefract monthly meeting, in Yorkshire, was educated in the principles of the church of England. But as he advanced towards man's estate, being of a thoughtful disposition, and unsatisfied with the principles of his education, he, after various researches among the different modes of profession, joined himself to the Romish church, and for divers years constantly attended their worship, and strictly observed their ceremonial institutions, for some time firmly believing Christ Jesus to be the author thereof. At times he was led to believe there was a subduing of the passions and a renovation of heart, which the truly righteous experienced, also a fruition of inward peace, which they at times possessed; to all which he found himself, in great measure a stranger. This caused

him many times secretly to mourn and pour forth earnest prayers to the Father of mercies, that he might become a partaker of the same happy experience.

While he was thus exercised it came into his mind to go to a meeting of the people called Quakers, for an account of which take his own words, in a letter, viz. :

‘I sat at ease a long time, yet earnestly desired that if the Lord had any particular regard to that people, or approved of their manner of worship, he would make me sensible of it. Being thus set and grown weary of silent waiting, divine power seized upon my body, soul and spirit, which caused me to break out into abundance of tears, and my body greatly to tremble. Then said I, O Lord! why am I thus? To which inward cry of mine, something which till then I knew not, though I had often felt a measure of the same power, though never to that degree, answered, If thou did but love the Lord thy God with all thy heart, mind and soul, that love would be so prevalent over thee, that it would teach thee what to do, and what to eschew. O the surprising state I then found myself in! How was my heart then filled with love, peace and joy unspeakable and full of glory! Soon after, an honest Friend stood up in tears and much trembling, and said, It is an excellent thing if we can say of a truth, Jesus Christ lives in us. These words reached my state, I then bowed in my mind, adoring the divine power that then influenced me, and said, Dear Lord! if thou art he that I have long sought and mourned for, tell me, O thou that hast ravished my heart! what I should do to be saved, or to continue in thy favour? Upon which the humble Jesus, the divine bridegroom of my soul, affectionately answered, I require no rite or ceremonial worship of thee, but that thou give up thy heart. It is there I would reign, it is there I would rule, and there I would be worshipped in spirit and truth.’

It was some time before he could get from under the prejudices he had in favour of the Roman church, but con-

tinued to frequent both the mass house and Friends' meetings, until through a further visitation by an instrumental means, he was effectually reached, became a valuable and useful member, exemplary in conduct, careful to have the discipline maintained, and at times was concerned in a short testimony, which was very acceptable. [He was] a peaceable neighbour, and being of extensive knowledge, was capable of advising in many cases, which he was always ready to do, demonstrating that the living divine principle he had embraced, led him to the exercise of every Christian virtue.

For divers years before his death, he was at times sorely afflicted with disease, the acuteness of which he bore with exemplary patience. His last illness was short, and apparently attended with no symptoms of death till near the time of his departure; and though he was suddenly called, yet not unprepared, for, being asked a little before his death how he was, he expressed himself thus: 'I am pretty easy, though not without some bodily pain, yet inward comfort helps greatly;' and added, 'I am weary, weary of this world, if it would please Providence to take me to himself, O how acceptable it would be!'

He departed this life the 3d, and was interred the 5th of the Seventh month, 1766, in Friends' burial-ground at Burton; aged about fifty years.

ALICE ALDERSON, wife of Ralph Alderson, of Ravens-tondale, in the county of Westmoreland, was convinced of truth in her young years, and carefully abiding under its divine teachings consistent to the advice of the wise king Solomon, "Trust in the Lord with all thy heart, and lean not to thy own understanding," she came to receive a gift in the ministry, and though for a considerable time in a few words, yet greatly to the edification of the church. Being

faithful in a little, she witnessed an increase therein, and, clothed with the comeliness of the gospel, became valuable in the Lord's house, devoting the prime and flower of her youth, her middle age and decline of life, to his service; labouring diligently in the cause of truth, both in England, Scotland, and Ireland, and once in America; in all which, her labours of love were well received, and tended much to the edification of the church. In her ministry, though she had not much human learning, she was frequently furnished with copious expressions well adapted to the matter she had to deliver, deep and weighty in her delivery, and enabled to speak feelingly to the state of meetings and individuals. She was remarkably diligent in attending meetings when at home, even to old age, often signifying that she believed none would be injured thereby in their outward circumstances, as the blessing of Divine Providence upon the honest endeavours of the faithful would be ample recompense for all their labour and seeming loss of time. When old age had so far weakened her constitution that she could no longer attend meetings, she retained the divine anointing which had been her support through the various stages of life.

The last meeting she was at, being the day she took to her bed, she had to revive the encouraging invitation of the prophet Hosea, "Come and let us return unto the Lord, for he hath torn and he will heal us; he hath smitten and he will bind us up; after two days will he revive us; in the third day he will raise us up, and we shall live in his sight. Then shall we know, if we follow on to know the Lord, his going forth is prepared as the morning, and he shall come to us as the rain, as the latter and former rain unto the earth." Hosea vi. 1, 2, 3.

A few days before her departure, when some friends were sitting by her, she was remarkably favoured with the overshadowing of divine goodness, wherein she had weightily to caution ministers and elders to be exceedingly watchful over their own spirits, strongly advising them to live in the bond

of love and unity, signifying she clearly saw the subtle enemy of man's happiness endeavouring to draw them aside, in order to mar or deface that work which Divine Providence allotted them to be engaged in, saying that the Lord had permitted her to be buffeted and brought low, even to the gates of hell, and had again in great mercy lifted up her head and given her the glorious earnest of eternal happiness; concluding in fervent prayer for the small meeting she was a member of, and for all the small gatherings of the Lord's people the world over.

In the time of her illness she was afflicted with exceedingly sharp pain, which she bore with great resignation, often praying for patience to bear what might be permitted to be laid on her. A divine serenity and sweetness accompanied her last moments, that indeed it might be said her sun went down in brightness.

She departed this life on the 15th of the Eighth month, 1766, and was honourably interred in Friends' burial-ground the 18th of the same, at Ravenstondale, accompanied by many Friends and others; aged eighty-eight, and a minister sixty years.

MARY WARING, late wife of Jeremiah Waring, of Wandsworth, in the county of Surry, and widow of Daniel Weston, of Ratcliffe, was the daughter of Joseph Pace, of Southwark; being favoured with an early visitation of divine love, she was clearly convinced of the evil tendency of those undue liberties whereby too many of our unwary youth have been ensnared and gone astray. As she submitted to the sanctifying operation of truth, her mind was redeemed from a vain conversation, and gradually fitted for the work of the ministry; and being careful to improve the gift received, she became an able minister of the gospel, sound in doctrine, and skilful in dividing the word aright.

She travelled much in the service of truth, having at sundry times visited Friends in most of the counties of England and Wales, and once most of the colonies on the continent of America; in all which her service was acceptable, and she laboured much for the preservation of good order and discipline in the church. Of an open, generous, and charitable disposition, a lover of truth and the friends of it, and was much beloved by them.

In her last illness, which was lingering and painful, being confined from meeting about six months, she was favoured with some acceptable visits from divers of her friends, and would frequently say to them that her mind was preserved in a calm, peaceable resignation to the divine will.

Among other expressions of weight which she uttered, the following are remembered, viz., that she believed herself near her end, for she did not see that she had any thing more of religious duties to do, meaning of a public nature; 'For,' said she, 'when I look at our meetings, I seem to have no concern there; and whereas I used to be anxious about the quarterly meetings, I now scarcely think of them, yet,' added, 'I wish well to the cause, and believe it will prosper, but that a trying day will come first.'

She departed this life at Wandsworth, the 9th of the Tenth month, 1766, and was buried at Ratcliffe, near London, the 16th of the same, attended by many friends; aged fifty-four, and a minister thirty years.

CANDIA CORBYN, wife of John Corbyn, of the city of Worcester, was born about the year 1671, at Pontypool, in Monmouthshire, and about the eighteenth year of her age, was reached by truth, through the powerful ministry of Thomas Wilson, which, taking deep root in her heart, she brought forth good fruits.

In a few years she received a gift in the ministry, in the

exercise of which she was sound and clear, and evidently favoured with the renewings of that divine life which preserved her fresh and green; being often tenderly concerned both in testimony and supplication on behalf of the youth, that their tender minds might be preserved from the many snares that lie in the way, and be so formed and enlarged by the divine hand, as to become living branches in the true vine, and serviceable members in society.

She was frequently engaged to bear testimony to the universality and sufficiency of the grace of God, extended through the Christian dispensation, to all mankind; and she earnestly laboured that Friends would retain a grateful sense of the liberties we now enjoy, to hold our religious meetings without molestation; often recounting the many hardships, which she well remembered, our ancient Friends were permitted to undergo for the trial of their faith.

She continued a diligent attender of meetings both for worship and discipline, in love and charity as a mother in Israel, faithfully discharging her duty towards all, hospitable to strangers, a friend to all, especially the poor, fatherless, and widow; in her connections in life, a steady pattern of piety and virtue, so that it may be said, in doctrine and practice, the dew of heaven rested on her branches even to very advanced age.

Her last illness being but short, she calmly departed this life the 28th of the Fourth month, 1767, and her remains were decently interred in Friends' burial-ground at Worcester the 3d of the Fifth month following; aged ninety-six, and a minister seventy-three years.

Although no expressions of this ancient friend are preserved, yet as through a long course of years she was preserved unspotted and strong in her love, as was the case of Caleb formerly, the account is worthy of preservation, that all may see and be encouraged, that if they keep to this living divine principle, they will be enabled to hold out to the end.

RICHARD HIPSLEY, a member of Claverham monthly meeting, in the county of Somerset, was born in the parish of Church-hill, in the said county, about the year 1708 : his parents were religious, faithful Friends, who carefully educated him in the way of truth, and as he grew in years he grew in grace, by which his understanding was opened and enlarged, that about the thirty-fifth year of his age his mouth was first opened in a public testimony, in which he was very diffident and cautious. And the Lord, who knew his sincerity, was pleased so to enlarge his heart therein, that he became an able minister, and being fitted and prepared he could no longer withhold, but was concerned to visit divers parts of this nation and Ireland, to general satisfaction.

He was eminently qualified to speak a word in season, in monthly and quarterly meetings, which he was diligent in attending, as well as frequently the yearly meeting in London.

He was a man of a cheerful spirit, pleasant and affable in conversation, a good husband, and tender father, a kind neighbour, doing to all as he would be done unto ; his house and heart were open to entertain his friends.

He was afflicted with a long illness, the dropsy, and was often in great pain, which he bore with much patience, believing his departure drew near, frequently expressing his resignation to the divine will, and often signified to them who visited him in his illness, that it appeared to him all was well, and that he had nothing to do but to die.

He quietly departed this life the 8th of the Fifth month, 1767, and was buried in Friends' burial-ground at Sidcott, the 13th of the same, accompanied by a large number of friends and others, where several living and powerful testimonies were borne, to the satisfaction and comfort of those who were present.

EDMUND PECKOVER, of Wells, in Norfolk, was the son of Joseph and Catharine Peckover, both persons of great esteem in the Society. He was early favoured with a divine visitation, of which a more particular account cannot be given than is in a paper found in his own hand-writing.

‘The tender dealings,’ says he, ‘of the Almighty with me in my youth, being often fresh in my remembrance, brings a most grateful sense thereof over my mind, under which I cannot but with reverence commemorate the same. It was no small advantage to me, that I was favoured with religious and godly parents, whose concern and care to bring me and the rest of their children up in the nurture and admonition of the Lord was great. What I look upon as very remarkable, is, that before I arrived at an age capable to retain those good and wholesome admonitions, which in the wisdom of God, they often communicated to me, I felt the good hand of the Lord at work in me, in a manner suitable to my tender capacity, impressing upon my heart a living sense of his greatness and goodness, which often brought me under much awfulness and fear, dreading to do anything that I knew was not well-pleasing in his sight.

‘Here I could distinguish that I had peace and satisfaction, and met with encouragement in myself, beyond what I am able to express; and when I had been drawn away into anything which tended to hinder my growth in that which I found to my soul’s advantage, sorrow and trouble took hold of me. Under a sense hereof, I often made vows and promises, that I would never join with the like again, which being my first-fruits before the Lord, I believe he had a tender regard to, and often assisted me to perform those covenants into which, through some good measure of divine influence, I then entered.

‘In the time of this exercise, great and many were the conflicts I had to encounter with; but, to the praise of his great name, I speak it, his compassionate fatherly care was over me, and always attended me with such a portion of his

divine and saving grace, that I knew preservation thereby through things of the most trying and pinching nature, in the experience whereof thankfulness would arise.'

Thus through faithfulness to the divine manifestations, he was early anointed to preach the gospel, even in his minority, while at the school of our friend Gilbert Thompson (mentioned in the fore part of this treatise) in the fifteenth year of his age. And as he abode in faithfulness he increased in his gift, and in the year 1714, and in the eighteenth year of his age, in company with Edward Upshur, of Colchester, he visited divers counties; and also Ireland, about the twentieth year of his age, in company with George Gibson, as well as most parts of this nation, Scotland, Ireland, and America, in the succeeding part of his time.

He was indeed an elder worthy of double honour, being of an exemplary life and unstained character, and in the exercise of his gift frequently opened and enlarged in divine counsel, and as a cloud filled with celestial rain to the reviving and refreshment of the living heritage of God. Zealous for the prosperity of the church and for the ingathering of all, he spared not to spend himself in the strength of his days, and divine goodness was pleased to preserve him a strong man and an able minister for a long course of years. He usually delivered himself with great fervency in the flowing forth of divine love upon his spirit.

About three years before his decease, he received a shock of a paralytic kind, which both in his own apprehension and that of his friends, seemed to threaten him with a hasty dissolution. Under this affecting visitation, by the account of a relation who visited him the same evening, he was graciously preserved in a broken, tender, living frame, and expressed himself after this manner: that he had now the satisfaction of a good conscience, and of having discharged himself in the duty required of him, according to the ability afforded him; declaring at the same time, the great consolation he inwardly enjoyed. The next morning after a short

sleep, and taking some little refreshment, he was somewhat revived, and signified he was well pleased that his outward affairs were settled, and was fully satisfied with the manner in which they were ordered. That he was entirely resigned to the disposal of all-wise Providence, whether it might be to lengthen his days or to take him hence; but he felt a blessed assurance, and found the Lord who had been his support through many trials, from his youth to his advanced years, still to be near him, and could experimentally say, his Redeemer lived, who hath been the strength of his faithful people, and who had brought to pass many things in his no short pilgrimage, which to outward appearance seemed very unlikely.

After this he lay in a sweet and quiet frame, and his pain lessening, he appeared pretty cheerful, and in time he became so far restored as to be able to go abroad in a carriage, but with considerable difficulty to himself. And though in common conversation his apprehension and memory seemed much impaired, yet his public appearance in meetings continued sound, consistent, and savoury.

A few months before his death he was rendered totally unable to attend meetings, and continued gradually to decline, and the gracious Lord, who had been his strength and stay in the prime of his life, supported him in his last moments, for then he appeared to be favoured with a comfortable foretaste of that glorious immortality which is prepared for the righteous. Though he was deprived of bodily strength to speak so distinctly as usual, yet he was sufficiently understood to intimate the inexpressible joy and felicity that he felt, and seemed to pass away as with an heavenly song of divine praise in his mouth.

He departed this life at Wells, the 19th of the Seventh month, 1767, and his remains were interred at Fakenham, the 22d, after a large and solemn meeting of relations, friends, and neighbours; aged about seventy-two, and a minister about fifty-seven years.

ELIZABETH ROBERTS, late wife of William Roberts, of Edmundsbury, in Suffolk, was daughter of James Morley, of Wymondham, in Norfolk. This our friend was early impressed with a sense of religion, which attending to, she grew in grace and in the knowledge of the truth. About the twenty-second year of her age she was raised up to bear testimony thereto, in which she faithfully laboured in much zeal and Christian love for some years. In conduct and behaviour she was exemplary, as well as in word and doctrine instructive, devoting the prime of her youth and health to the service of truth.

About two years before her decease she fell into a great decline of bodily strength, which disabled her from travelling; but she retained a lively sense of the divine goodness, rejoicing that she had in the time of health and strength been diligent to do her duty according to ability received.

She bore her affliction, which was great, with becoming patience and resignation, and the day she died, prayed the Lord to be with her to the last and give her an easy passage; which it is believed she happily experienced, passing away without any apparent uneasiness, at the age of forty-one years, the 9th of the Tenth month, 1767.

KEZIA DAY, late wife of Samuel Day, of Stansted Mountfitchet, in the county of Essex, was visited in her tender years, and being faithful, had, at times, to recommend her friends to the internal teacher, and being careful not to move in the wind, earthquake, or fire, but waiting to hear the still small voice, her appearances were truly satisfactory and comfortable to the living.

In the course of her bodily weakness she was enabled to bear her affliction with patience, and being weaned from a dependence on visibles, her attention seemed to be fixed on an everlasting inheritance. She was favoured with much

serenity, and a comfortable evidence, that He who had been her support in life, would preserve her to a happy conclusion in his favour, and that she should enter the joy of her Lord. Her lively exhortations and sincere breathings to God near her end were to the comfort and edification of those present, to whom she had to declare, that the truth had been her preservation until that time; having to acknowledge the riches of divine love. She desired, that those with whom she was most nearly connected would give her up freely, and not grieve too much, but rather rejoice in hope. At another time she said, she hoped she had been faithful to what had been required.

She quietly departed this life without sigh or groan, on the 20th of the Second month, 1768, and was interred in Friends' burial-ground at Stansted aforesaid, the 28th of the same; aged about twenty-eight years, and a minister about six years.

BENJAMIN TROTTER, of the city of Philadelphia, was born in that city about the year 1699, and was one whom the Lord early visited and reached to by the reproofs of his divine light and grace, for those youthful vanities and corrupt conversation which by nature he was prone to, and pursued, to the grief of his pious mother, who was religiously concerned to restrain him. But as he became obedient to the renewed visitations of the heavenly call, denying himself of those things he was reprov'd for, he not only ceased from doing evil, but learned to do well; and continuing faithful, became an example of plainness and self-denial, for which he suffered much scoffing and mocking of those who had been his companions in folly; yet he neither fainted nor was turned aside by the reproaches of the ungodly, which thus fell to his lot for his plain testimony against their evil conduct.

In the twenty-sixth year of his age, he appeared in the work of the ministry, and laboured therein in much plainness and godly sincerity, adorning the doctrine he preached by an humble circumspect life and conversation, being exemplary in his diligence and industry to labour honestly for a livelihood, though often in much bodily infirmity and weakness, desiring as he sometimes expressed, that he might owe no man anything but love. His inoffensive openness and affability, drawing many of different denominations to converse with him, he had some seasonable opportunities of admonishing and rebuking the evil doer and evil speaker, which he did in the plainness of an upright zeal for the promotion of piety and virtue, tempered with true brotherly kindness and charity, respecting not the person of the proud, nor of the rich because of his riches, but with Christian freedom declaring the truth to his neighbour, and was thus, in private as well as public, a preacher of righteousness.

He at several times visited most of the meetings in the provinces of Pennsylvania and New Jersey, and some in the adjacent provinces, and for upwards of forty years was a diligent attender of our religious meetings in the city of Philadelphia, and zealously concerned for the maintenance of our Christian discipline in meekness and true charity; careful in the exercise of that part of pure religion, visiting the widow and fatherless in their afflictions, and often qualified to administer relief and consolation to their dejected minds.

In his public testimony, a little before his last sickness, he expressed his apprehensions that his time would be short, and fervently exhorted to watchfulness and care, to keep our lamps trimmed and our lights burning, and urged the necessity of being prepared to meet the bridegroom, as not knowing at what hour he would come.

In his last sickness, which lasted upwards of six weeks, he underwent great difficulty and pain, being afflicted with the asthma and dropsy, which he bore with exemplary patience and resignation, and was never heard to utter a murmur or

complaint, but frequently expressed his thankfulness that he had not more pain; and was often engaged in prayer that he might be preserved in patience to the end, which was graciously granted him, so that he was capable of speaking, to the comfort and edification of those who visited him.

He departed this life in the Third month, 1768, and after a solemn meeting, in which several living testimonies were borne, was interred in Friends' burial-ground in that city, the 24th of the same, aged upwards of sixty-eight years.

REBECCA SMITH, late of Nailsworth, in the county of Gloucester, was one who was a good example in purity of life and manners, sincerely loved the truth, and diligently sought the promotion thereof. Through the operation of divine love on her mind, in her young years, she preferred the cause of truth, and about the twenty-ninth year of her age received a call to the ministry, and, being inwardly sensible that a dispensation of the gospel was committed to her, she delayed not with vain consultations, but readily submitted to that proving engagement, and, cheerfully surrendering her will to divine requirings, soon grew skilful in dividing the word; thereby evidently showing, to serious, awakened minds, that in this, as in other religious services, the Lord loveth a cheerful giver.

She was a diligent, exact attender of meetings, and there was something instructive in that weighty retired manner in which she usually sat in them, often long in silence, being careful to feel divine life precede and put forth to service, and when raised in ministry, not to exceed the opening of the gift. Thus her testimony was preserved clear and edifying, truly acceptable to Friends, both at home and abroad where she travelled, being also serviceable in the discipline:

Having known many deep inward afflictions and close refinings, she obtained the tongue of the learned, and often

had a word to speak in due season. Thus serving her generation, she fulfilled the ministry she received to testify to the sufficiency of divine grace, and finished her course with joy the 28th of the Eleventh month, 1768; aged fifty-four years.

THOMAS DANN, a member of Dorking monthly meeting, in the county of Surry, was born at Nutfield, in the said county, of honest and religious parents. In his young years he was much addicted to vanity, yet by the tender visitations of kind Providence, he was preserved from gross evils. As he grew to man's estate, through the same gracious visitations, the beauty and comeliness of this world was stained in his view, and he fitted for service, into which he was called about the thirtieth year of his age. He was a preacher of righteousness, not only in word and doctrine, but in life and conversation; a diligent attender of meetings for worship and discipline, earnestly recommending friends to an humble waiting on the Lord, for counsel and direction in the management of the affairs of the church; and though not concerned to travel much abroad, yet he visited some adjacent counties to good satisfaction. A just reprover of the libertine, but very tender to the sincere-hearted, ready to give advice and counsel to those who stood in need, much concerned for peace, and often instrumental in composing differences amongst his friends and neighbours; a sympathizer with the afflicted, liberal and compassionate to the poor, a loving husband and tender father, yet not indulging his children in anything he believed inconsistent with the truth; a good master, and a sincere friend.

It pleased the Lord, some time before his departure, to give him a sense that his day was near at an end, his work was almost done, and that all was well with him. He often expressed in his illness that he found nothing stand in his way; in the fore part of which his pain was very great, but

he was fervently engaged to beseech the Lord to grant him patience, that he might endure it with becoming resignation, which was mercifully afforded him ; for which, and the many repeated favours received, he had to praise and magnify God's holy name, and to declare with Jacob of old, that the Lord had been with him all his life long. In this comfortable assurance he quietly departed this life, the 23d of the Second month, and his corpse, accompanied by many Friends and neighbours, was decently interred at Rygate, the 1st of the Third month, 1769 ; aged sixty-five, and a minister thirty-five years.

JOHN BURTON, a member of Sedberg monthly meeting, in Yorkshire, was born at Dent, within the compass of that meeting, and was favoured with the visitation of divine love in his young years, whereby he came to see the emptiness of all mere outward profession and performances, and that no worship would find acceptance with his Creator but that performed in spirit and truth. Under the influences thereof he was brought into communion with our Society, and by taking heed to the inward anointing, and abiding faithful thereto, agreeable to 1 John, ii. 27, he arrived to a good degree of Christian experience, and to see the necessity of regeneration, the refining hand working powerfully in him, in order to fit him for further service, to which he was called in the early part of his time, and became truly devoted to the great Master's use, to be led and conducted according to his requirings.

Though he had but little human learning, he was often led forth in a living, powerful testimony, in matter exceedingly copious and pertinent, being enabled to divide the word aright, and to speak feelingly to the states of the people. He was endued with a large gift in the ministry, and often dipped into great sufferings with the seed of life that lay

oppressed in the hearts of many. But when he who was his life appeared, he was as a holy flame, warming and comforting the hearts of the afflicted, and as a sharp sword to the lukewarm and careless, tender and affectionate to those who were young in the ministry, greatly rejoicing when the word of life arose in them, though declared but in a few expressions, treating them with much love and respect, lest they should sink under discouragement.

In the course of his Christian progress he had to visit Ireland, and divers of the northern counties, and London several times: he also visited the American colonies; in all which he conducted much to the satisfaction of Friends. Though of a free, cheerful disposition and behaviour, yet he was properly guarded, being a plain man, bearing a faithful testimony against the pride and vain show of the present age. He was a man that was truly engaged for the good order of the church, and that the line of discipline might be kept to, waiting in those meetings in an humble manner for divine direction, whereby he was qualified in much love to speak with authority and judgment, being clear-sighted in difficult matters.

In the latter part of his time he was much confined at home, through bodily infirmities; when visited by friends, he received them in much love, his mind still retaining strong and hearty desires that the church of Christ might flourish, and appear in her ancient beauty, and Zion keep her garments unspotted of the world.

In the beginning of his illness, he, in a very moving, pathetic manner, bewailed, to some friends who visited him, the loss the church sustained by many pursuing the riches and grandeur of this perishing world, instead of durable riches and righteousness.

About two days before he died, he expressed himself to some intimate friends who visited him, that he had passed through many deep and humbling baptisms in the course of his own experience, and on the account of the backsliding

of many under our name, and some of his own family. But now they seemed to him to be all over, being filled with light, divine consolation and peace on every hand, which was enough for all; and that it would be the happy experience of all such who served the Lord in sincerity, and had Zion's welfare at heart. But that a fearful and terrible day would overtake the careless, if there was not a turning to the Lord while the offers of mercy were extended.

He likewise said that when he believed it his duty to leave his family and the near connections of life, he had never omitted one journey on truth's account, in which he had then great peace.

Thus this servant of the Lord departed in faith and full assurance of a resting-place with the righteous, the 23d of the Third month, 1769, in the eighty-seventh year of his age, having been a minister about sixty years; and was interred in Friends' burial-ground in Dent, a large and solemn meeting being held on the occasion.

WILLIAM RECKITT, of Wainfleet, in Lincolnshire, having, through a variety of exercises, and many trying seasons, given evident marks of stability of mind, and through a firm confidence in that hand which led him forth into service, filled up his duty; for the encouragement of others, that they also may follow the footsteps of those that are gone, although under the most trying seasons, the following account of him claims a place in these memoirs.

He was born in the year 1706, and educated among Friends; and, about the thirty-sixth year of his age, came forth in the work of the ministry, in much simplicity and innocency, to the satisfaction of Friends, it being in the life of truth, the only authority of all true ministry. He laboured faithfully in divers parts of England and Ireland; and about the year 1756, a concern came on him to visit

America; and, with his friends' unity and concurrence, he embarked for Philadelphia, but was, soon after they sailed, taken by a privateer and carried into Morlaix. Through the favour of a French merchant there, who voluntarily became his security, he was sent to Carhaix, in Brittany, where he resided five months before his liberty was obtained; during which he was preserved in meekness and innocence. By accounts from thence, his lamb-like nature gained much on some of the French inhabitants, and led them to treat him with much respect, and he had several opportunities with them to his satisfaction, particularly with the chief magistrate of the town. In a letter to a Friend he gives this account of it:

'He asked me many questions concerning our principles, which I answered short, but so full that he made no objections; and I was thankful in my mind it was so, for it was somewhat difficult for the young man my interpreter, though he is always ready to assist me when I have occasion. When I got home to my solitary dwelling, and considered how often the Lord had appeared on my behalf, and had been my advocate, I was much bowed in thankfulness before him. I much desire I may be remembered by you,' (meaning Friends,) 'for good, when it is well with you, for I am afraid I should not hold out to the end, or that I should bring some dishonour to truth. O how grievous a thing I have thought it would be if I should now bring up an evil report of the good land, and so thereby discourage poor souls that have set their faces thitherward! I had rather, if it was consistent with the will of my heavenly Father, be gathered home in a good time. My fears have all been concerning myself, for surely I never saw more of my own weakness. It hath been indeed a searching time to me; and yet it springs in my heart to say, if the Lord hath any delight in me, he will bring me safely through all. He knows the integrity of my heart. I did not set out in a forward spirit, but in his counsel, and in it at this time I stand. He knows best what

will be most for his own honour. And as to what will become of this earthen tabernacle, it seems to be the least of my care, so that I may finish my course with joy.'

After his return from France he returned home, but the concern remaining, in about four weeks he came back to London, and again embarked, and arrived safely at Philadelphia in the year 1757. After visiting most of the provinces in North America, to the comfort and edification of Friends, he embarked for Barbadoes, but was again taken and carried into Martinico, and after about two weeks' confinement, through the favour of the commissary, he embarked on board a cartel ship for the island called St. Kitt's, where he had several meetings, and also at Nevis, where he had two meetings; at one of which a priest stood up, and addressing the people, told them the everlasting gospel had been preached among them that day; and recommended it to the observation and practice of all present; and our friend declared he never felt the power of truth rise so high as at those meetings. After which, finding his mind clear, although invited to stay and have more meetings, and was told many of the inhabitants were descendants from friends, he returned to St. Kitt's, so called, and soon after embarked for Philadelphia, and from thence for London. In about three years after, he again visited America, and divers parts of this nation.

In private life he was an affectionate husband, a tender father, and kind friend, adorning the gospel with a becoming conversation. Thus persevering in a course of virtue, about a year before his decease, he wrote again to the friend before mentioned in the following manner, which shows the integrity of his heart continued :

'The sap of life lies very deep in the root, and that must be waited for in those sorrowful and pinching times I have met with. Yet I have had a comfortable hope raised in me of late that all would be well in the end, the prospect of which to me hath seemed exceedingly pleasant; and if safe

I should much desire it might be hastened; but that is not my proper business, to look for or desire the reward before the day's work is finished. I have served a good master, but have ever looked on myself one of the weakest of his servants; yet have endeavoured to come up in faithful obedience to his will made manifest in me, and in this now I have great peace, and an assurance of an inheritance that will never fade away, if I continue in the way of well-doing to the end of the race.'

After this he visited the city of London, which he often hinted he thought might be the last time: but his love and integrity to the cause of truth continued, and it was evident the fervency of his mind was as strong as ever.

His illness was very short: he was taken with a fit of the ague at night, and next morning about four departed this life, the 6th of the Fourth month, 1769, and was interred in Friends' burial-ground the 9th of the same; aged about sixty-three years.

JOSHUA TOFT, an ancient friend of Leek, in Staffordshire, was favoured in the early part of his life with the knowledge of the blessed truth, and by obedience thereto became when young in years an example of religion and virtue.

His concerns in business at that time requiring his being much from home, and to be conversant with those unacquainted with the circumspect conduct and manner of behaviour of the people he had joined in communion, he was exposed in the youthful part of his life to severe and ill treatment. But his mind being clothed with the patience of the holy word, he experienced by its blessed fruits of meekness and love, the ignorance of foolish men not only silenced, but sometimes their wrath and enmity, through his faithful testimony, turned into respect and friendship.

Though his beginning in the world was small, yet being blessed by Providence, whose is the earth and the fullness thereof, as well as the dew of heaven, he was satisfied with a moderate competency, and in the full strength of life and flow of business, which would have enabled him to accumulate much wealth, with noble fortitude, believing it to be required of him, he declined trade, more fully to devote himself to his great Lord and master's service in the gospel-ministry, into which he had been called about the thirty-second year of his age, in which he diligently and faithfully laboured many years in various parts of this nation and Ireland, to the comfort and edification of the church, and his own peace.

Nearly twenty years before his decease, he was disabled from travelling much from home, being seized with a disorder in his head, which affected at times his understanding, and deprived him, for more than fourteen years of the latter part of his life, of sight. After the loss of which, his faculties became as strong as before, and his understanding perfect, which continued to the last. With exemplary patience, cheerfulness and resignation, he bore great affliction of body, as well as deprivation of sight, signifying all that was laid upon him was in love and intended for his good, and hoped he should receive it as such.

A day or two before his departure, he said he had been much consoled, having received a most gracious promise, "I have been with thee, I am with thee, and will be with thee."

He quietly departed this life the 15th of the Eighth month, 1769, aged upwards of eighty, a minister forty-eight years, and was interred in Friends' burial-ground at Leek, on which occasion the same ever-glorious truth that had been with him in the beginning and close of his pilgrimage through life, was manifested to the renewed encouragement of many, to prove for themselves likewise, that the gifts and callings of God are without repentance.

RICHARD REYNOLDS, late of Winterburn, in Gloucestershire, was born at Banbury, in the county of Oxford, and in his very early years manifested a religious disposition, and knew in some degree the purifying hand of divine goodness to fit him for service, so that, about the twentieth year of his age, he appeared in the ministry, to the satisfaction of Friends.

He resided for many years in the city of Bristol, where his business, before he retreated from it to Winterburn, lay; which he was induced to do from a desire of withdrawing from the encumbering pursuit of temporal things, often expressing the hurt sustained by an over solicitude for things of this life.

A considerable time before his decease he was taken with a sudden indisposition of body, as he was travelling on the account of temporal concerns, and his mind became alarmed with this instruction, ‘Set thy house in order;’ to which he diligently attended, in a spiritual sense especially.

In the course of his illness he appeared much resigned to divine disposal, and uttered many instructive sayings to those who were with him, very intelligibly and with clear understanding, expressing that ‘the Father’s love is the best cordial. This is a trying time. We had need to lay up a good foundation against the time to come. That the peaceful state of his mind was all owing to divine goodness; for to us, O Lord! belongeth shame and confusion of face.’ He was under deep travail of spirit that he might be thoroughly purified and made meet for the kingdom, and was enabled to pray that the Lord would lift up the light of his countenance, and through Christ forgive all his omissions, which there is good reason to believe was granted. With much sensibility he mentioned the saying of the leper to Christ, “Lord! if thou wilt, thou canst make me clean;” and the gracious answer, “I will; be thou clean.”

That which lay with the greatest weight and dissatisfaction on his mind, was his having been too closely attached to

worldly things. And a little before his departure, he said in an affecting manner, 'Too much assiduity! too much care! I might have been a better example. So much care and pains alienate the mind: the Lord is merciful; I hope he will forgive me that sin. I would have you take warning by me.' This last saying he repeated with much concern, and then laying in a composed manner for a few hours, quietly expired at Bath, the 8th of the Twelfth month, 1769, and was buried in Friends' burial-ground near the Friars, in Bristol, the 15th - aged about sixty years, and a minister about forty years.

JAMES WILSON, of Kendal, was born in the parish of Kirby-Lonsdale, in Westmoreland, in the year 1677. His parents, Edmund and Jane Wilson, educated him in the way of the church of England. When young in years, his heart was much bent to seek after real religion, being uneasy with the dead formalities in which he was educated, his soul thirsting after the enjoyment of the Lord's presence. In this time of seeking after good, he devoted much of his leisure time to reading the Holy Scriptures, especially the New Testament; in the perusal whereof his mind was more informed, tendered, and broken, than by all the instrumental labour he had partaken of. Some time after, being convinced of the principles of truth, he joined our Society; and in the thirtieth year of his age came forth in the work of the ministry, and was soon drawn into, and eminently qualified for, much extensive labour in the church, and amongst the people in Great Britain and Ireland.

He devoted much of the prime and strength of his life to the service of truth, diligently labouring in the ability it gives, both at home and abroad, to the honour of the great name, and the edification of many; frequently attending meetings on public occasions, and divers appointed in fresh

places, wherein his labours were well received, and he was made instrumental to the conviction of many. He was very serviceable and successful in accommodating differences amongst his neighbours; and having frequent access to persons of high rank in life, he was thereby very useful not only to remove prejudices from their minds, by opening the doctrines and principles most surely believed among us, but in obtaining their friendly regard and assistance when occasion required. Thus he spent a long and useful life, through many close trials and afflictions which attended him both within and without. He bore all with steadiness and resignation, and his memory and understanding were preserved to the admiration of many who knew him.

Some lines he wrote about sixteen years before his decease, seem to describe the state of his mind in succeeding years, viz. :

‘I am now waiting, and beseeching God Almighty to grant me the continuance of his blessed grace and holy spirit, to aid and assist me for a full preparation for death, and calmly to resign myself to it; and above all, to grant me his aid in that painful and trying season, that I may for ever praise his holy name, who is for ever worthy with his dear Son, who is my dear and blessed Saviour. Amen.’

He departed this life at his house in Kendal, the 30th of the Twelfth month, 1769, and was interred in Friends’ burial-ground the 1st of the First month, 1770; aged ninety-two and a minister upwards of sixty years.

DANIEL STANTON, of the city of Philadelphia, was born there about the year 1708. His father dying before his birth, and his mother a few years after, he suffered great trial and hardships when very young; but being early concerned to seek the knowledge of God, he had a fervent desire to attend religious meetings, though subjected to many diffi-

culties and discouragements before that privilege was allowed him. Yet being earnest in his desires to obtain divine favour, he was eminently supported under great conflicts and probations, and continuing faithful to the degrees of light and grace communicated, a dispensation of the gospel ministry was committed to him some time before the term of his apprenticeship was expired ; and abiding under the sanctifying power of truth, he grew in his gift, and became a zealous and faithful minister.

Though he was very exemplary in his industry and diligence, in labouring faithfully at his trade to provide for his own support, and after he married and had children, for their maintenance, and was often concerned to advise others to the same necessary care ; yet he continued fervent in spirit for the promotion of truth and righteousness, so that he was soon engaged to leave home, and the nearest connections of nature, to publish the glad tidings of the gospel, frequently visiting the meetings of Friends in the province of Pennsylvania and the adjacent provinces, and several times as far as the eastern parts of New England.

In the year 1748, in company with Samuel Nottingham, he visited the few meetings in the Island of Barbadoes, and by the way of Antigua to Tortola, where after staying some time, they embarked for Europe. Their voyage thither was attended with some singular hazards and danger, which occasioned their landing in Ireland, where, after he had visited the meetings of Friends, he embarked for England, and visited the meetings generally in Great Britain, to the comfort and satisfaction of Friends ; his meek, circumspect conduct and conversation, and lively, edifying ministry, rendering his visits very acceptable, and his memory precious.

After his return to his native country he visited Friends in all the southern provinces as far as South Carolina, and about two years before his death, the families of Friends in some parts of West Jersey, the city of New York, and Long Island. He returned from this service with great peace and

satisfaction, expressing his apprehension that he was now clear of all places, and that his stay here was nearly over, having an evidence that he had been faithfully concerned from his youth to fear and serve God.

When at home he was much employed in visiting the sick and afflicted, to whom he administered his spiritual advice and experience, and was often engaged in humble prayer for their support; and in the distributing to the necessitous according to his circumstances, he manifested his benevolent disposition. His love to the rising generation was very great, which he manifested by his affectionate notice of them, and especially of those who were religiously inclined, his house being open to receive such. His concern was great, that those who had the glad tidings of the gospel to publish, might be true examples to the flock, and adorn the doctrine they had to deliver by a circumspect life and conversation.

On the 5th day of the Fifth month, 1770, he was violently seized with the bilious colic, and continued in great pain for several days, but being somewhat easier, he attended two meetings on First-day, in which he was much favoured in his public ministry, and expressed, that he thought his time would not be long. He was enabled to attend the monthly meeting at Philadelphia the 25th of the said month, which was the last public meeting he was at, being the next morning seized with a renewed attack of the same disorder, which increased on him for several days; yet through all he was mercifully supported in much resignation and patience, rather inclining, if it was the Lord's will, to be released.

During the time of his sickness, he often expressed his concern lest his friends should be too anxious for his recovery, saying, if he should live longer, and through any human frailty or infirmity occasion any reproach, it would be the cause of sorrow to them. The evening of the First-day before he died, several friends coming to see him, he spoke a considerable time to them, having before been desirous of such an opportunity of the company of his friends, to sit down and

wait on God, which was his great delight. The evening before he died, he expressed to his friend Israel Pemberton, who sat up with him, his great thankfulness, that his head was preserved from pain, and his understanding clear; and that though it had been a time of close trial and deep probation, he could say he felt the evidence of divine support to attend him.

He died the 28th of the Sixth month, 1770, in the sixty-second year of his age and forty-third of his ministry, and the next day his body, attended by a large number of people of divers religious denominations, after a meeting being held for that purpose was interred in Friends' burial-ground in that city.

ELIZABETH ATKINSON, of Mildenhall, in Suffolk, was the daughter of Edward and Elizabeth Peachy, of the same place, Friends well esteemed, who gave this their daughter a religious education. While very young, she was favoured with a divine visitation, and yielding obedience to the heavenly vision, she became qualified for her master's use, and received a gift in the ministry about the twenty-second year of her age. She was faithfully concerned to yield obedience to the manifestations of duty, in which she experienced peace.

When about thirty, she joined in marriage with Samuel Atkinson, a Friend of the same meeting, and some few years after, it pleased the Lord to try her in a close manner, by dissolving this very near and close connection. Thus being left a widow with six young children and in low circumstances: this dispensation of heaven was attended with baptisms and exercises on many accounts, her situation being such that she found it necessary to use unwearied diligence for the support of her family, not willing to be burthensome, but having a few things, was therewith content. It does not seem that her family, whose necessity she ever appeared

to have due regard to, hindered her in her gospel-labours; but she was obedient to the requirings and manifestations of duty, faithfully given up to go on the Lord's errands.

At the awful approach of the undeniable messenger of death, she possessed a quiet composure of soul, often wishing to be dissolved, to be with Christ; yet humbly waiting the Lord's time for the accomplishment of his will. Being full of days and full of peace, she was greatly favoured to very near the end of her time, sensible and lively, and was frequently engaged to express that the Lord's goodness to her had been great and wonderful; earnestly recommending to those who visited her to serve him faithfully, and in an especial manner to the youth, to dedicate the bud and blossom of their days to him, for that they could not serve a better master.

A short time before her death, finding her mind very low, she was fearful she had offended. Earnest were her cries unto the Lord, that she might not depart under a cloud, which he graciously answered by the renewing of his love, and lifting up of his glorious countenance, so that she broke forth in the following words, 'Glory, honour and high renown be given to him, who wears the heavenly crown. The Lord is my reward, and at his right hand are rivers of pleasure, and that for evermore.'

She departed this life the 3d of the Seventh month, 1770, and was buried in Friends' burial-ground at Mildenhall, the 8th of the same; aged eighty-eight, and a minister sixty-six years.

THOMAS MAWDITT, of Collumpton, in the county of Devon, was educated in the way of the church of England, and about the twentieth year of his age was convinced of the blessed truth. By the accounts received of him, he appeared in the ministry about the thirty-third year of his age, and

his services therein were acceptable. He was a diligent attender of meetings, though of an infirm constitution of body; of an exemplary conduct among men, and of an innocent deportment.

Having left behind him a narrative in manuscript of his convincement, the following is a copy of it, viz.:

‘Some passages of my life having of late been brought fresh into my remembrance, I thought proper to commit them to writing, that others might see the great love of God, in Christ, to my soul, and be encouraged to follow on to know and obey him.

‘While I was young and tender in years, the Lord was pleased to put his fear into my heart, which was to me the beginning of wisdom, because it made me careful both of my words and actions. So long as I kept upon my watch against sin, the Lord gave me true peace and quietude of mind, but when I was unwatchful, the tempter often prevailed with his temptations, which brought the righteous judgments of God upon my soul, and made me cry unto him for mercy and forgiveness. The Lord was gracious to me, and forgave me time after time, as I repented of the evil, so that I can from my own experience say, that there is mercy with the Lord that he may be feared; and thus he gave me strength to call upon him while he was near, and to seek him while he was to be found. He was near in Spirit, reproving me for my sins, although I then knew him not; and in this state I often made covenant, that if the Lord would forgive me, then I would live more watchfully than I had hitherto. But as it was made in my own will, it was soon broken, and I was still under the administration of condemnation; the sense thereof often made me cry unto God, that he would deliver me from the body of this death. In this state, when I would do good, evil was present with me, and I did the things I would not; and finding myself overcome time after time, notwithstanding my endeavours to the contrary, I was ready to conclude that there was no living without sin

in the world, although I found it a burthen too heavy to bear.

‘About this time I began to think what people to join with, for I was not satisfied in the way I was in, and I besought the most high God that he would direct me what people to join with. While I was under this concern of mind, on a First-day of the week, as I was walking to the place of worship in company with two of the people called Quakers, one of them asked me to go with them to their meeting, adding, that there were to be two strangers there that day. I accordingly went, and after we had sat some time in silence, one of them stood up and spoke, and after that the other. I do not remember much of what they said, but it appeared to me that their preaching was like that of the apostles, and that they were enabled by a measure of the same spirit and a degree of the same power. I also felt such a measure of that spirit and power which helped them in their ministry as I never enjoyed before; and it was to me a day of glad tidings of great joy, and my soul did magnify the Lord, and my spirit rejoiced in God my Saviour.

‘This gave me full satisfaction of mind what people to join with, although at first it looked strange to me to see a people sit in silence as they did, for I had been feeding upon words, until I was directed unto Christ, the word nigh in the heart, and to know him to be my teacher. Thus the Lord brought me off from a man-made ministry, to the minister of the sanctuary and true tabernacle, which God had pitched and not man, everlasting praise be given to his name. Here the Lord brought me into a state of silence, out of my formal prayers and will-worship, to wait upon him, until he was pleased to help me to pray with the spirit and with understanding. But when he was pleased to show me that I must use the singular number, as thou and thee to one person, it was as death to me, for I saw I should be despised and rejected. Here I found in degree that cross which the

apostle spoke of, that crucified to the world, and the world to him ; and until I knew my own will in measure slain, I was not able to use it. But when I did use it, after I believed it was required of me, I had great peace of mind ; and if at any time I did not use it for fear of offending man, I was under condemnation and trouble of mind until I used it without respect of persons. I know it was the Lord's doing, for I did it not in imitation but by revelation. Neither could I any more pull off my hat and bow to any man. Thus the Lord led me step by step into obedience to him ; and as long as I lived in obedience to what he was pleased to manifest unto me, I reaped that peace and joy in the Holy Ghost, that all the favour and friendship of men is not to be compared with.

‘About this time a concern came upon my mind to bear a public testimony in meetings to the truth, which made me both to fear and tremble ; whereupon I let in the reasoner, and looked to my own weakness as a man, and how unfit I was for so great a work as the work of the ministry ; when I should have looked unto the Lord, who is able to strengthen the weak and confirm the feeble-minded, and which I had in times past witnessed to my comfort. Here it was I lost my peace and quiet which I had in a state of obedience, for I went from the true witness within, even the spirit of truth, which did lead, and would have led me into all truth, and I joined with the reasoner, and so erred and went astray from the way of the Lord as a lost sheep. Here the enemy of mankind got advantage upon me, and I could not stand faithfully in my testimony for the truth as I formerly had, but grew weaker and weaker, and was tossed with a tempest and not comforted. Yet in this sorrowful state I sometimes had a little hope that the Lord would deliver me, which was some stay to my mind, and I was made to cry, Lord ! if thou slay me, yet will I trust in thee. I would often pray unto God, that he would restore me again, and that if it pleased him to bring the like concern upon me any more, I would be

faithful and obedient to his requirings. But this I could not attain to, which brought me very low in my mind, and I was almost ready to despair, for I found myself so hardened that I could not lament my state and condition as formerly, so that I was afraid the day of my visitation was over. When all hope seemed to be lost, the word of God was unto me, As thou hast gradually fallen, so thou shalt gradually rise ; which had so good an effect as to bring with it a living hope, that was an anchor to my soul, steadfast and sure, and preserved my mind from being carried away with the floods of temptation, which were many and great in those days.

‘It was through faith in Christ, the word nigh in the heart, which I found to be quick and powerful, that I came to be restored again in due time to a state of obedience ; and the Lord now favoured me with many good meetings, which made me often desire for the meeting-time, for in my silent waiting upon him, I found my strength renewed. After this it was shown me that I must alter the place of my sitting ; and one day, as the meeting-time drew on, I prayed to God in my heart that he would favour me with a good meeting. But the answer was, If thou dost not go and sit in that place, how canst thou expect a good meeting ? Until now I was not come to a resolution ; but now, when the meeting-time came, I went and sat in the place showed me, not knowing further what might be required of me ; and, after some time of silence, I found a concern of mind to speak to the people as followeth : There is a seed of God amongst you, but it lieth oppressed, &c.

‘And now I can say, after many years’ experience, Hitherto the Lord has helped me, and he is not a hard master, as some slothful servants have said, for he doth not gather where he hath not strown, neither reap where he hath not sown. All who are born of that seed which is incorruptible, and of the word of God which liveth and abideth for ever, can say there is no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the

spirit; for the law of the spirit of life hath made them free from the law of sin and death. Here, in brief, have I shown what the Lord hath done for my soul, for it is he that hath plucked my feet out of the miry clay, and set them upon a rock that was higher than I; wherefore to him shall the honour, glory, and praise be given, who is over all worthy for ever and evermore. Signed T. M., 1748.'

In his last illness his understanding and senses were preserved, and he expressed his being refreshed in his spirit; and as he found his end approaching he frequently desired, if agreeable to the will of the Almighty, that he might be released, under a well-grounded apprehension that his day's work was done.

He departed this life the 13th of the Seventh month, 1770; aged eighty-one, and had been a minister about forty-eight years.





